# the Chaplain

Why We Are Building Washington Cathedral
By Richard T. Feller

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The Rich Years of Chaplain Thomas
By Merle N. Young

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A Jewish Chaplain Ministers To His People

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Shepherds Under the Cross
By Robert F. Hemphill

•

The V. A. Chaplain School
By Roy F. Reynolds

NOVEMBER - DECEMBER
1969

# the Chaplain

A JOURNAL FOR CHAPLAINS SERVING THE ARMED FORCES, VETERANS ADMINISTRATION AND CIVIL AIR PATROL

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**Back Cover: This lighted tree expresses our wish for Christmas peace and joy to each of you. Picture by H. Armstrong Roberts.**

**NOTE: Chaplains on active duty and other writers whose materials appear in this magazine present their personal views in respect to the subject being treated. Unless otherwise stated, these views do not necessarily represent the official position of the General Commission or of any governmental or private agency to which the writer may be related.**

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*All scripture quotations, unless otherwise designated, are from the Revised Standard Version of the Bible.*

# Editor's Notes

## "GOD TAKES HIS OWN MEDICINE"

THE essence of Christmas intrigues the reverent and inquiring mind.

In the 1840s the Chaplains Memorial Building, where these lines are being written, was the residence of a distinguished Washingtonian by the name of John Clement Fitzpatrick. Charles Dickens, the English writer, was Mr. Fitzpatrick's guest here in 1842.

Mr. Dickens had many things to say on a wide range of familiar subjects but some of his warmest and wisest words were reserved for Christmas: "I have always thought of Christmas time when it has come round, as a good time; a kind, forgiving, charitable time; the only time I know of, in the long calendar of the year, when men and women seem by one consent to open their shut-up hearts freely, and to think of (others) as if they really were fellow passengers to the grave, and not another race of creatures bound on other journeys . . ." In another instance Dickens said: "It is good to be a child sometimes, and never better than at Christmas, when its mighty Founder was a child Himself."

Christians seem to have needed an admonition about the observance of the Lord's Supper: "This do in remembrance of Me." However, it seems that it wasn't necessary to have a reminder to celebrate Christmas because human beings would respond readily and naturally to its enduring appeal.

Many in each generation seem open to Advent's annual message. Reflective and perceptive individuals look at it with fresh eyes. It was the late Dorothy L. Sayres, the English novelist and essayist, who surprised us by suggesting that we think of the Incarnation as the demonstration that "God takes his own medicine."

The timeless relevance of the Christmas message is seen and newly shared with us by Frederick Beuchner, a young and stimulating current writer, in his recent book, *The Hungering Dark*. "If holiness and the awful power and majesty of God were present in this least auspicious of all events, this birth of a peasant's child, then there is no place or time so lowly and earthbound but that holiness can be present there, too."

## SOCIETY AND MEANINGFUL LIVING

AS A newsboy in a very small town in Iowa I opened a savings account in a local bank. Forty years ago it was permissible to deposit as little as twenty-five cents at one time, so I had assembled the impressive figure of $4.45 before the bank went broke in the big depression.

I can recall a poster that hung on the wall of the bank. A forlorn little fellow with ragged clothing and tear-filled eyes was pictured, saying, "I'd like to lick the guy that invented poverty."

A few years later I came across Elbert Hubbard's rugged individualism: "When all the world's gone a-slumming, I'd like to speak a word for the fellow who gets ahead."

Neither the sentimental poster nor the brash observation by Hubbard are a reliable focus on the human condition. Social structures ought to be constantly under critical examination and in process of refinement. Men must also be willing to engage personally in the long, hard struggle for individual and social improvement. The social climate varies but the struggle for meaning is constant. The fierce demands of today must and will be met, but it is biblical wisdom to remember that the never-ending struggle for meaningful living lies at a deeper personal level that the best structures of any particular age or society.

## BOOKS TO LEND

THERE are on hand in the General Commission's library one or two extra copies of certain recent volumes written about the chaplaincy.

We would be pleased to mail one or more of these out on loan to any interested chaplain, particularly those in remote assignments. The books ought to be returned in about thirty days after receipt. The only obligation would be to pay the return postage.

Books currently available:

Hutchens, James M., BEYOND COMBAT, Moody Press, Chicago: 1968 (Vietnam experiences)

Johnson, Raymond W., POSTMARK: MEKONG DELTA, Revell, Westwood, N.J.: 1968 (Vietnam letters)

O'Connor, John J., A CHAPLAIN LOOKS AT VIETNAM, World Pub. Co., N.Y.: 1968 (Vietnam rationale)

Porter, John B., IF I MAKE MY BED IN HELL, Word Pub. Co., Waco, Texas: 1969 (Vietnam fiction)

Smyth, Sir John, V.C., IN THIS SIGN CONQUER, Mowbrays, London: 1968 (History of British Army Chaplains)

—A. R. A.

# *Letter from the White House*

**President Nixon endorses National Bible Week**

It is a great honor for me to join the American Bible Society, the Catholic Biblical Association, the Laymen's National Bible Committee and all who participate in the special recognition of National Bible Week.

It is most fitting that this traditional observance is to be held during the week of Thanksgiving. For as each of us pauses to reflect on the meaning of the Bible in our lives, we surely have some special instance for which to express our thanks to God for strengthening our faith through Holy Writ.

I am especially reminded of Benjamin Franklin's immortal thought when he remarked that if no sparrow can fall to the ground without His notice, no nation can rise from the ground without His help. Throughout our history, despairing men and women have found sustaining solace in the word of God as written in the Bible. Families have been guided by its enlightened precepts. Statesmen and leaders have drawn inspiration from its teachings, and courage from the enriching experience it records.

It is unique among books and treasured by men and nations. And the power of the universal truths it holds is appropriately refreshed within our hearts on this occasion. The past has truly proved that we have much to gain by our devotion to the Scriptures. And the future holds great promise if we heed past lessons well.

So in the spirit of this timely week, let us draw upon the timeless wisdom of the Book of Books to guide us in our daily lives.

—S/ **Richard Nixon**

**Aerial view of Washington Cathedral dominating surrounding area.**

# *Why We Are Building Washington Cathedral*

**By Richard T. Feller**

Dear Mrs. Hallett:

You have written us questioning the moral integrity of spending millions of dollars for building this cathedral when there is so much poverty in this country. To probe the moral ethics of building a cathedral amidst poverty is certainly a relevant question. To spend millions for any other purpose when poverty abounds in this country does present certain choices between doctrinal priorities. Possibly you are asking the same question about the expenditures of billions of dollars in an effort to land a man on the moon, or fight a war in Vietnam.

It is a compelling temptation to recite this cathedral's efforts in the direction of social action, or recall the two thousand persons who stood outside the cathedral when the Reverend Martin Luther King, Jr. preached his last Sunday sermon from our Canterbury Pulpit concerning his planned poverty march.

However, your question seems addressed only to the ethics of money spent for construction versus the relief of poverty and I will address my answer directly to your query. Rather than criticize from a distance, you have taken the time to write those of us involved in the issue.

**This letter was written by Richard T. Feller, Clerk of the Works of Washington Cathedral, in response to a sensitive inquiry from a friend of the cathedral. It expresses clearly the many reasons for building . . .**

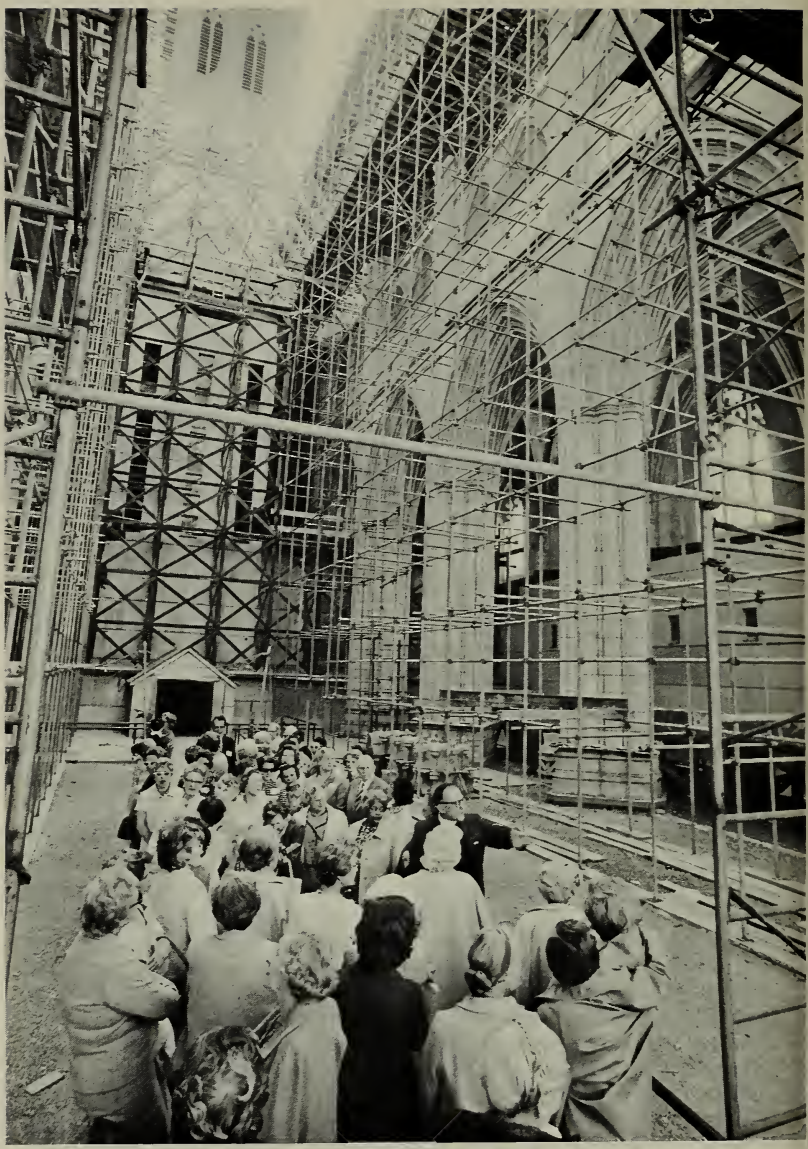
This in itself indicates you have an open mind on the subject with a desire to hear our convictions. For this we are most grateful that you have written.

As Dean Sayre's (layman) assistant responsible for the construction and art work, I would quickly clarify that my remarks and reasoning relate only to Washington Cathedral. It would be presumptuous to generalize, or speak of other monumental structures in this country, or about the building of parish churches throughout the nation involving annual expenditures of many, many millions of dollars. Those responsible for each must abide by their own inclinations of theology, psychology, or pragmatic reality. My reasons for a positive answer are sixfold:

*First*, there is more than ample precedent for the building of monumental structures in the midst of abounding poverty. Such precedent includes the Pyramids of ancient Egypt, Solomon's Temple of the Bible, the Taj Mahal of India, the Alhambra of Spain, the Mosque of Santa Sofia, and St. Mark's of Venice. The glorious cathedral of Notre Dame in Paris was surely built in the midst of dire poverty.

As you know, the condition of poverty is a comparative or relative problem. Ours is considered a rich nation. I would submit that most of the monumental structures of the world including the great European cathedrals were erected in the midst of far greater poverty than exists in our country today. Some monumental structures were built in this country during the great depression after the stock market crash of 1929. Coincidentally, during that depression period, wealthy residents of Washington gave what they could to the building of this cathedral in order that at least some of its workmen might have employment rather than being on the relief rolls. That western civilization and mankind today is richer for having these monumental structures is almost beyond question.

*A second reason* for continuing construction of Washington Cathedral is that better than ninety percent of its construction funds are left or given as memorials. It is a human propensity to wish memorials to be in some enduring form of material. If not, why are all gravestone markers of stone rather than cardboard or wood? A new science building or endowed chair can be a "living" memorial to a deceased person, as well as a $600 carved piece of limestone tucked against a Gothic column. As the majority of our construction funds are left as bequests and memorials, to use them for another purpose would be to betray those who trusted us. To use these funds for even the alleviation of poverty would be a sin of commission possibly greater than a sin of omission.



**Delegates to the May 1969 annual meeting of the National Cathedral Association hear Dean Sayre explain building plans and hopes for completion of building program by 1985. Scaffolding encloses the Nave of the Cathedral.**

*A third reason* for continuing construction of this cathedral deals with the relative quantity of money being spent on its construction versus the needs of the poverty-stricken. It is possible you may have a slightly erroneous idea of the sum which has been spent on Washington Cathedral and the amount now being spent. About eighteen million has been spent on the building of the cathedral since its construction began fifty-eight years ago. Providing inflation does not run away with our economy, we need about sixteen million more at today's scale of purchasing. One aircraft bomber costs far more than this. The astrodome in Houston cost more than this. One new downtown government office building costs far more than this. Our construction budget beginning July 1, 1968, for the next twelve months permits an expenditure of less than $600,000 on the building.

To assume that we did stop construction, and received the permission from all donors or executors of estates that the money be used for the dispelling of poverty would truthfully create only a small ripple in even the ghetto of this city. Compare this with the fact that Congress appropriated $2,000,000 for the summer recreation of Washington's ghetto children. (This sum was considered to be a paltry amount by many leaders.) Surely we should not walk up and down the streets handing out twenty and hundred dollar bills to impoverished persons. Nothing could be more demeaning to the self-respect of the poor person than the handout of relief money. As a matter of simple comparison, the good work that we might do with this sum of money in the ghetto might be extremely short-lived compared to the impact that hopefully this house of prayer will have on thousands of people in the centuries yet to follow.

Recently we reduced our construction budget expenditures for lack of funds. The dozen and a-half laborers that we laid off were added to the unemployment rolls of the city. Two skilled stonecarvers were also furloughed. Not only are they unemployed, but with each passing month, these men are nearer to retirement and their skills are wasted and lost for all time, not being replaced by young stonecarvers. One of our most compelling reasons, *and our fourth*, for completing this structure in the next one and a-half decades is to do so before these skilled artisans are all retired or dead.

Reversing the thinking, it is quite clear that if we had double the funds available for construction, we could remove some men from the unemployment rolls and it is most likely that we could help in a small way with the employment and training of some so-called hardcore unemployables. As I read the newspapers, it is the cry of the militant apostles of poor people that they be given the opportunity to work and not be handed relief checks. Here is a waiting project that could immediately be pushed forward to help relieve, to some degree, the unemployment and poverty of this city.

*My fifth reason* for contending the continuance of the construction of Washington Cathedral is beyond the "here and now" realm of thinking. Without understanding this rationale, the impulse of building this structure does become a self-delusion. We believe that Washington Cathedral is being built in response to the first commandment. "Thou shalt ove the Lord thy God with all thy heart and all thy soul." Mind you, Mrs. Hallett, this is the first commandment, and the second is like unto it, "Thou shalt love thy neighbor as thyself." The social involvement of the cathedral clergy and other members of its staff is a response to the second commandment.

We are offering up our best skills in a timeless, noble style of architecture to the Glory of the Eternal Triune God of all mankind. Our purpose is to erect a monumental church giving some hint of the infinite majesty and mysterious holiness of our Lord. (It is now used as a place of worship for a minimum of twenty-eight services every week.)

This brings me to the point from which springs your deep concern for the poverty-stricken people of this country. Your conscientious question is a direct outgrowth of the moral teachings of the Christian gospel. If we cease building places of worship in response to the first commandment, we shall shortly lose our conscience and a consequent response to the second commandment. Someone has stated ours is a "cut-flower civilization." A dozen roses in a vase are indeed beautiful but short-lived since they are cut flowers. The moral conscience of the people of this nation will shortly wither and die and may indeed be partially dead now because not enough attention is being given to the first commandment of our faith. Like all of us, I am sure you have met some persons whom you would find most difficult to love were it not for your Christian recognition that they are likewise children of God.

*My last reason* is so subjective in nature that it can be expressed only with considerable courage. Yet this subjective feeling is so real that it cannot be disregarded when judging those of us who are building this cathedral and those volunteer persons working for its furtherance of growth. This is the belief that our work is being offered up as an act of worship and thanksgiving. Most of the members of our staff and crews could find other places of employment with greater financial reward. We give our sundry skills, knowledge, and talents out of faith and a desire to lay our lives before the Almighty, sometimes referred to as the great architect of the universe. Would you knowingly deprive us of this offering of our skills and estates?

Faithfully yours,
**RICHARD T. FELLER**

*Reprinted with Permission from* The Cathedral Age, *Winter Issue, 1968.*

By Merilyn Thompson

# *Ministry to Sick Children*

ROSEMARY lies quietly between the stiff, white sheets in her hospital room. She is nine years old and has just been admitted to a children's hospital because her doctor feels that she has a kidney infection.

During the next few days she will have several tests and X-rays in addition to medication and rest.

Rosemary is one of thousands of children everywhere who suddenly find themselves separated from their parents, their friends, and all that is familiar to them. Their new world has too many faces; those faces are friendly, perhaps, but far too many for most children who have had a limited number of people in their lives. Some studies show that a hospitalized child may see as many as fifty different people in one day.

If you as a chaplain are going to have contact with hospitalized children and hope to offer sustaining strength and support, it is wise to think a little about how children feel and might react to their illness.

Although adults are naturally afraid in hospitals, their knowledge of what is happening helps allay some fears. A child, however, is surrounded by the unknown in a hospital. Each time he hears footsteps he wonders what they might bring; could it be something painful?

Children react in different ways to hospitalization. Many become very withdrawn, almost sullen; some are belligerent, and still others seem nonchalant. One thing is certain, though; they are all frightened and lonely.

The quiet children are really the most pathetic; they will always do what is expected of them and are frequently thought of as the "good" ones on any ward. But these children, who always find it very hard to communicate, may feel the greatest sense of separation.

The ones who are angry are having a rather healthy reaction to an unpleasant situation. They feel that they should not have to have all the inconveniences, the discomfort, and loss

of contact with their family and friends.

Billy showed how he felt one Friday afternoon when the doctor came to take the cast off his arm which had been broken in a car accident. He kicked, screamed, and fought until the doctor decided to wait until Billy had calmed down.

On Sunday his Sunday school teacher came in and spent a long time with Billy. They talked about his cast, God's love for Billy, and his ability to be there with Billy all the time.

The following day Billy announced that he knew God would be with him all the time and so the cast could come off—and it did with very little fuss.

THE carefree child may be acting that way for one of two reasons. He may have been a patient for a long time and be familiar with the staff and the routine, or he may be trying to cover up his real feeling by pretending that he does not care. Often in spite of his nonchalance he may be asking for help by pretending not to care.

I remember talking to Robbie, age five, who very fearlessly insisted he was not afraid of the needles, but he did let me know that his teddy bear certainly was.

Children are frequently ignored when a crisis arrives. They cannot do as much demanding as adults and many times adults feel so ill at ease visiting a child that they prefer to skirt around the problem.

Let us then look at some of the things that might make a parent or visiting chaplain's contribution a more supportive one.

To begin with whenever possible tell the truth. Even at two or three, a child can understand something of what is happening if the situation is lovingly explained.

Every children's nurse can remember the children coming to be admitted who were told that they were going to a movie or a party and when they found themselves in a hospital were hysterical.

Most parents work hard to help their child get better. Yet sometimes when they have to accept the fact that the hospital staff and the doctors must now carry on it is as if they have failed. They do not like this feeling and the child does not like the insecurity of an almost infallible mother not being able to make him well.

Now of course if there is an accident then this becomes less important as the stress is on getting the child out of danger physically, but when he is better it is helpful to somehow tell him what happened.

Kathleen Gow, formerly Director of Social Services at the Hospital For Sick Children in Toronto, Ontario, frequently used dolls to play-act out what had happened.

When Laura's mother came to visit her after a car accident in which they were both hurt, Laura would not speak to her. Mrs. Gow suggested using dolls to show Laura how Mommy and Laura were driving, had an accident, and were both hurt. It was not long before Laura understood.

A chaplain can certainly be of help to a child by giving support to the parents. If he can give the parents of a hospitalized child a sense of God's unending love and his ability to take care of whatever situation they confront, the parents will pass

this sense of peace on to their child.

When you are going to see a child do try to get and use information from a nurse on the ward. Nurses are always busy and do appear that way when you approach them, but do not be daunted. Tell her who you are visiting and ask her if she would tell you about that child when she has time. In almost every case you will find the staff able to tell you about the illness and how the child is acting. If you want detailed information about a child's illness you must see the doctor, but again I am sure you will find him cooperative in most instances.

THE first visit can be difficult if you do not know the child well. Be sure to explain who you are and why you are there. Do not let the child be anxious about you, too. If your patient wants to talk to you, you will have opened the first door. Ask about the hospital, the food, the nurses, and so on. They like to hear about their very personal world at home and school, but mostly they want to tell someone about what is happening around them in the hospital. Just to share the burden makes it lighter.

Because of apprehension we often talk and talk just to work out our own feelings of fear. It is so very much better for patients to share their problems with you rather than vice versa. If the child really is too ill or too withdrawn to talk, perhaps a few words and then silence is more helpful, though you might tell a story here.

All very ill people gain strength from physical contact, but children perhaps more than adults like to have someone hold their hand or even hold them if the hospital allows it. Do not be afraid to be like a father.

Surprisingly, the question that most clergymen have on their minds when they visit in a hospital seems to be, "Shall I talk with God? Shall I pray with the patient?" With children, as with adults, the answer must be, "If it seems right." Many times it is right.

Children are considerably less inhibited about conversations about God and their relationship with him than are adults. They may just assume that you have come to talk about God, read from the Bible, and pray with them.

Very sick children need your quiet prayers. The children who are ill and confined but able to talk, read, and play require spiritual support just as they need physiotherapy or any other medical treatment. They need to know that God continues to love them and be with them. They need to know that he understands how they feel, forgives them and cares for them.

It is very necessary for sick children to be able to talk to God. When you leave they will have God near them. Someone to talk to. This gives great strength for facing new experiences. Try to let them feel God close to them and share their problems and hopes with him.

God will be there and will help. We know that, but do not promise tremendous miracles in his name. Do not assure a child that she can go home tomorrow, or will be well the day after when she asks God to make her better. Let God answer her prayers.

Because children are more spontaneous than adults you may find that your relationship with them can

bound ahead during an illness. They will get to look forward to your visit so try not to disappoint them. Children do not understand that you had to have a report written the very afternoon you promised to see them.

Frequently, as you help a child through an illness you will watch him grow as he copes with problems, and you will have a deep sense of satisfaction—and you will grow a little, too. END

## AT YOUR SERVICE

**The Futurist**

The World Future Society, P. O. Box 19285, Twentieth Street Station, Washington, D. C. 20036, publishes a very stimulating bimonthly magazine called *The Futurist*. The Society is a non-partisan, non-profit, educational and scientific "association for the study of alternative futures." The magazine presents a helpful digest of a wide range of current thinking on subjects which have significant implications for the future quality of life on earth. Subscription to *The Futurist* is $7.50 per year. Membership in the Society is optional and is included in the subscription price.

**Creative Communications Tools**

Religion in American Life, 475 Fifth Ave., New York, N. Y. 10017, has a list of creative communications tools for reaching the larger community with a faith-in-action emphasis. Write for a price list and descriptive folder of these public relations aids for chapels, churches, and synagogues.

**How About a Drama?**

The Alpha-Omega Players Repertory Theater of America specializes in presentations in churches, with a bare minimum of sets, staging and equipment. In a worship setting this small ecumenical traveling company of players gives performances of "Saint Joan," "The World of Carl Sandburg," and "Spoon River Anthology." For financial arrangements, dates and other details write: Alpha-Omega Players, Mr. Drexel H. Riley, 4426 Lankershim Blvd., North Hollywood, Calif. 91602.

**Public Schools and Religion**

**The Fourth R** by CLAIRE COX is a book published by Hawthorn Books, Inc. 70 Fifth Ave., New York, N. Y. 10011. Price $4.95. It deals with the subject: What Can Be Taught About Religion in the Public Schools.

# Preaching Clinic

By James T. Cleland

## *Be-Na Gliff'd!*

IT IS my good purpose on this humid June morning to kill three birds with one stone: the Clelandian Christmas card, a sermon for the Duke Chapel, and an article for THE CHAPLAIN—all for December, 1969. Why? My wife addresses the scores of greetings during July and August, and must know the size of envelope to buy. THE CHAPLAIN wants the end-of-the-year column by June 24. And I might as well make use of the basic thought for a Nativity sermon. Q.E.D.?

Is there a primer? Yes—naturally! The Duke residential system houses women on a separate campus at the other end of a meandering drive from the male dormitories—co-education with a two-mile hyphen. Nigh on twenty years, Brown House, a girls' dormitory, has invited me to be Santa Claus for its Christmas party at 10:30 of a yuletide evening. This is a faculty fringe benefit. I look something like Father Christmas to my middle; there the kilt takes over. And my Brownies call me "Sandy McClaus." The format of the evening changeth not. It is static—by demand. Its ingredients are carol singing, an open letter to Santa Claus, the public recognition of engagement rings, a few "official" presents, refreshments. It closes with family worship: the reading of the Nativity lessons, prayers, the Lord's Prayer, the Blessing. One year, I tried to omit the formalized religious portion of the party, lest it was merely a courtesy on the part of the girls to

*Dr. Cleland is Dean of the Chapel, Duke University, Durham, N. C.*

the Dean of the Chapel. A senior raised her hand and asked: "If I get my Bible, will you read to us the Christmas Story?" I sat rebuked, embarrassed, and overjoyed. I consented. However, there is one continuing problem: How can the impact and the meaning of the Incarnation be kept fresh, year after year? One aid is to read the Matthean and Lucan passages from different versions. There is now quite a number, *Laus Deo*! One such is *The New Testament in Braid Scots*, rendered by the Reverend William Wye Smith, and published by Alexander Gardner at Paisley, Scotland, in 1901. An old Scots minister gave it to me and inscribed it for me, on August 10, 1931, as I was leaving to settle in the U.S.A.: "Where no Braid Scots will be found as a living language." Let me sample it with you, as I have with my Brownies.

Here are two verses, 10 and 11, from its rendition of the frightened shepherd story in Luke 2:

> And the Angel said, "Be-na gliff'd: for I bring ye gude tidins o'muckle joy to the hale warld!
>
> For thar is born t'ye this day, in Dauvid's toun, a Saviour, wha is the Anointit Lord."

That heavenly broadcaster must have been an embryonic Caledonian angel, maybe by the name of Hamish Auchterlonie or Angus McFungus. Now, how's that for a primer to ignite the charge which kills three birds with one fell shot—to amend Shakespeare?

Be-na gliff'd! "Gliff" means to frighten, startle, surprise—you can find it in Webster! Now, the reaction of the shepherds is understandable. Wouldn't you be gliff'd, if an angel appeared to you in mid-air? Zacharias and Mary were alarmed, too (Luke 1:13 and 30) when celestial visitors confronted them. The Greek verb is the same in all three instances, though the braid Scots version rings the changes: "Be-na fleyt, Zachariah!" and "Fearna, Mary!" None had the presence of mind of the Negro farmhand who saw, for the first time, an unexpectedly downed aviator approach him, and respectfully said: "Good mornin,' massa Jesus. How's your Pa?" But he had the advantage of nineteen centuries of Christian culture, which brings me to the point.

THE basic reason why the Christian believer is not fundamentally gliff'd is not the Incarnation but the Resurrection. The coming of Christ is celebrated *because* it is a promise of a future with Christ. This has been said so often in this column, that I'm going to leave it at that. Even so, Christmas *per se* is the symbol of hope even now, even here, even for us. The message of the angels is that God has identified himself with the world and with human destiny. The enfleshment of the Logos is the sign that God is for us. This needs to be said in a year of despair. Phillips Brooks was right when 101 years ago he conjoined two nouns in his Bethlehem carol: The *hopes* and *fears* of *all* the years (before and after) are met in thee tonight (and *every* Christmas eve). Yet the theme is not one of fear but of hope. It is good news, and not a gloomy report on current events. The hope is rooted in the love of God which "casteth out fear" (1 John 4:18), which fear

is the cause of hate. Such hope is more than an earnest, a token, a hint of what is to be. It is the real thing, in quality if not in quantity, now, here, and for us.

Do you want something worth reading for Christmas? Buy *Three Plays* by Thornton Wilder, published (1966) in the Bantam Library for 75 cents, and read the second one: "The Skin of our Teeth." It is reasonably adjudged to be the best play from the period of World War II. It is the story of Mr. George Antrobus (Anthropos) and his wife Maggie (Eve of the Garden) who survive, in three acts, an ice age, a cosmic flood, and a catastrophic war. As one critic succinctly writes: it is "a panoramic view of all human history reduced to the experiences of a New Jersey suburban family." Listen to George and Maggie talk, in the ruin of their home, toward the end of the play:

*Antrobus*: Maggie, I've lost it. I've lost it.

*Mrs. Antrobus*: What, George? What have you lost?

*Antrobus*: The most important thing of all: The desire to begin again, to start building. . . .

Mrs. Antrobus helps him to regain it: the good hope which carried them through the ice age, and the flood, and a great war. He calls to mind what steadied him before: the need of confused people; the memory of his home and family; and the voices in books: in Plato, in Aristotle, in Spinoza, and in the Bible. So he rallies:

*Antrobus:* All I ask is the chance to build new worlds and God has always given us that. And has given us voices to guide us. . . .

Yes, under God and the Word become words, every Mr. Anthropos may recover a faith in humanity and its ability to survive, even though at times only by the skin of its teeth (Job 19:20). So be-na gliff'd! Hallelujah! Glory to God in the highest!

END

## NEWS PIC

**At Cam Ranh Bay, Chaplain Peter D. Rhodes and his men leave the hot shops, board their LCM and pull away from the South Beach dock. Once the scheduled area is reached, the craft is stopped and religious services are held. The entire proceedings last about half an hour.**

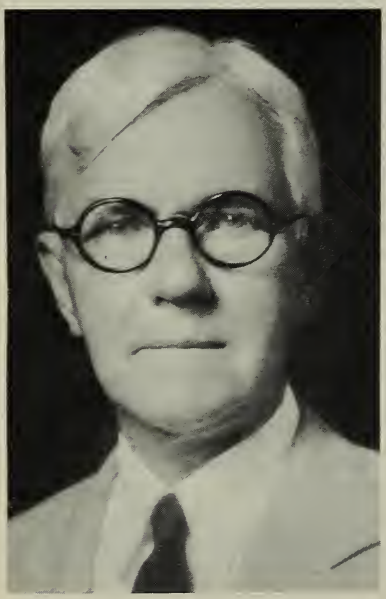
## MY JOB

**Others within and without the Government are free to work unqualifiedly for the best of all possible worlds. The Secretary of Defense must make certain that we are prepared for the worst.**

**—Clark M. Clifford, September, 1968.**

# Staff Directors of the General Commission

Our readers will recall that during 1969 we have been observing the 25th anniversary of THE CHAPLAIN magazine by including a feature in each issue on historical materials concerning chaplaincy leadership, both civilian and governmental. We close the year with a roster and pictures of staff directors of the General Commission since its establishment in 1917. The cooperative and ecumenical character of the Commission's life and work is evident from the wide range of denominations and backgrounds of these leaders.



**1917 WORTH MARION TIPPY, 1866-1961 Methodist**

**Pastor of Indiana churches, 1893-1904; and of Epworth Memorial Church, Cleveland, Ohio, 1905-1915, where he was one of the organizers of the Cleveland Church Federation. From 1915-1917, pastor of New York's Madison Avenue Methodist Church, and from 1917-1937 the executive of the Federal Council's work in social service. Wrote a volume of poetry titled, *Afterglow* and a biography of Robert R. Roberts, *Frontier Bishop*. Archivist of De Pauw University, from which he received honorary Litt. D in 1956.**

1918 CLYDE F. ARMITAGE,
1886-1933 Methodist
Served churches in New Hampshire, and was with the Federal Council of Churches in several positions. He received his education at Northwestern, Garrett, and Boston.

1918 GAYLORD STARIN WHITE
1864-1931 Presbyterian
Educated at New York University, the College of New Jersey, and Union Theological Seminary, NYC. Dean of students and other faculty and staff positions at U.T.S. 1901-1931. Member, War-time Commission of the Churches, 1917-1919.

1920 EMORY OLIN WATSON,
1865-1935 Methodist

Educated at the Leesville English and Classical Institute, S. C. Editor of the *S. C. Advocate*, President of the Board of Trustees of Columbia College. President of Harry Industrial Institute, Secretary of the War Work Commission of the Methodist Church, South. Secretary, the Washington Office Federal Council of Churches and American Friends of Greece.

1926 WILLIAM LAMBERT DARBY,
1875-1951 Presbyterian

Cumberland University, B.D., LL.D., Union Theological Seminary, NYC, Columbia University. Pastor, Kirksville, Mo. and Astoria, N. Y.; Field Secretary, James Millikin University, 1921-22; Executive Secretary, Washington Federation of Churches, 1922-40; became President of the Washington City Bible Society in 1940, and retired in 1948.

1933 ROY B. GUILD,
1871-1945 Congregational
Minister in Woodstock, Chicago, Ill.; executive for Congregational home missions; director of "Men and Religion Forward Movement," executive of Federal Council's Commission on Councils of Churches.

1940 PAUL DWIGHT MOODY,
1897-1947 Congregational & Presbyterian
Clergyman, educator; son, Dwight L. (evangelist) and Emma C. (Revell) B.A., Yale, 1901, hon. D.D., 1924; President Middlebury (Vt.) College, Aug. 1921-June 1942; G.H.Q. chaplain A.E.F.; Chevalier Legion of Honor (French); Comdr. Order of Isabella the Catholic (Spanish).

1941 SAMUEL ARTHUR DEVAN,
1887-1951 Baptist

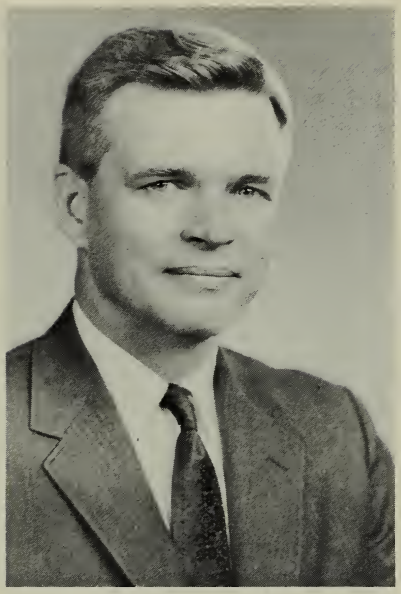
Pastor, Rhodes Scholar, Rutgers, Colgate-Rochester Divinity School, Ph.D. Oxford, Prof. at Crozer Theological Seminary and Hampton Institute. Author: *Seven Principles of Worship.* WWI chaplain. In later years a defense specialist on the staff, Library of Congress.

1944 EDWIN F. LEE,
1884-1948 Methodist

Bishop for Malaysia and the Philippines; chaplain in A.E.F.; made post-WWII tour of Pacific areas at request of Secretaries of Army and Navy and in 1947 Secretary of War, Robert P. Patterson, conferred on Bishop Lee the Medal of Merit.

1946 THOMAS A. RYMER,
1888-1953 Presbyterian Layman
Graduate of Miami University, Ohio. Mr. Rymer had a long career in YMCA including WWII service as Senior Secretary of the Army and Navy Dept. Active in the formation and program of USA.

1953 MARION J. CREEGER,
1895- Methodist
Enlisted service in A.E.F.; Heidelberg College, B.A., D.D., and Boston University, B.D.; Associate of Mr. Rymer in YMCA's Army and Navy Dept., WWII; Executive Director, Commission on Emergency Services, National Council of Churches. Retired from the General Commission 1962. Home address: Rest-stead, Meriden, N. H.



1962 A. RAY APPELQUIST,
1918- Baptist
Roosevelt University, B.A.; Bethel Theological Seminary, B. Th; Judson College, Elgin, Illinois, D.D. Army Chaplain, WW II and Korean War to 1958; denominational chaplaincy executive 1958-1962.

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## FROM THE FILES

More on Active Duty Chaplains Who Are Blood Brothers
(see March-April, 1969, CHAPLAIN, p. 67)

Retired Army Chaplain Herman H. Heuer writes that the following Lutheran siblings served as Army chaplains during World War II:

Ernest E. and Herman H. Heuer
George W. and William Kautz
George E. and Roswell E. Mennen
Edgar L. and Luther H. Robinson
Oscar W. and Theodore Schoech

Monsignor Joseph Marbach reports that the Military Ordinariate has the following blood brother combinations now on active duty:

Arthur M. and John T. Calter, Army
Evan J. and Robert Greco, Navy
James F. Heffernan, Army, and
Thomas A. Heffernan, Air Force
Briant M. Regan, Army, and
John P. Regan, Navy.

We welcome this research assistance from our friends and readers. The experience of thousands of chaplains constitutes a good "memory bank."

# PSST! . . . WANT A PULPIT?

**By David Reid**

WE needed a pulpit badly! The new Regimental Kirk was a bare room with dining-hall chairs and a six-foot table with a white bedsheet over it. We needed a pulpit!

"None available," said the Quartermaster. "Take some time to get an item like that made, too."

"Just have to wait, I suppose," said the Padre.

Some days later Sergeant H. approached the Padre rather diffidently. "Do we still need a pulpit, Padre?"

"Yes," replied the Padre.

"Well, I met a man last night who has one for sale," said Sergeant H. He dropped his eyes as if he were afraid that the Padre would think that this was a leg pull.

The Padre did! But it wasn't!

The Padre had a sudden vision of the eminently respectable Sergeant H. being accosted by a seedy-looking individual sidling up and saying, "Psst! Want to buy a pulpit?" Now how did he come to have a pulpit for sale? Was he perhaps a merchant seaman with an unusual but lucrative line in smuggled Japanese pulpits, disguised as ships' bridges? It might just work.

The Padre's vision faded and he found the respectable Sergeant H. still waiting for an answer. "How on earth did you meet a man with a pulpit for sale?"

"At a Rotary meeting," explained the sergeant, "it just came up in conversation."

Now even ministers have comparatively few conversations about pulpits so the Padre, consumed with curiosity, asked how a soldier and a Cornish Rotarian had stumbled on such a subject of conversation.

"He's a farmer," said Sergeant H., "and he was telling me that he had just bought an old Methodist chapel for use as a barn, and," continued the sergeant without a trace of a smile, "since most of his cows are High Church of England, he thinks that for the sake of milk yield he should dispose of the Methodist pulpit."

The Padre and Sergeant H. set off one fine day to inspect the pulpit and, after a fine farmhouse tea, the bargain was struck.

"Two pounds for a pulpit," mused Sergeant H. on the way back to barracks, "there's a moral there."

Some weeks later the pulpit, suitably altered and disguised as a Church of Scotland pulpit, was dedicated in the new Regimental Kirk along with other items of furniture which had been made from the wood originally intended for a new pulpit. At the back of the kirk sat Sergeant H. with a happy smile on his face! END

*Reprinted with permission from the* Journal of the Royal Army Chaplains' Department, *November, 1968.*

By Merle N. Young

# The Rich Years of Chaplain William N. Thomas

**Second article in series about former Navy Chiefs of Chaplains**

THE Pilot House is ideally located on a hill overlooking Lake Junaluska. As you step onto the porch your eye is drawn to a model of a World War II cruiser that hangs above the entrance. Step inside in response to a cheery "hello," and a glance at the Navy mementos displayed attractively around the room tells you this is the home of a man "who has gone down to the sea in ships."

At Lake Junaluska, North Carolina, the Pilot House has been the active retirement home for twenty years of Rear Admiral William N. Thomas, Chaplain Corps, U. S. Navy, who was Chief of Chaplains 1945-1949. Beloved and admired by people of the mountain community, which is also one of the great religious centers of the world known as Lake Junaluska Methodist Assembly, Chaplain and Mrs. Thomas brought to Western North Carolina the same gracious spirit, warm friendliness, and human concern that characterized their lives during thirty-two years of Naval service. Three miles from Lake Junaluska is the popular mountain resort town of Waynesville, nestled between ranges of the Great Smokies. There Chaplain Thomas is known as "chaplain to Waynesville," for at some time he has served as interim pastor in each of the four Protestant churches. In recognition of his services to the community he was given a life membership in the Waynesville Country Club much to his delight, for Chaplain Thomas has happily been one to tee off on the golf course rather than at people.

**Rear Admiral William N. Thomas, CHC, USN (Ret)**

HIS notable career in the Navy began in 1917. Recently I made one of many visits to the Pilot House and he talked of cherished memories, shipmates, chaplains he has known, and officers of the line—a store of information that is alive with meaning and continues to bring a richness to his years.

He recalls with delight and a sense of high privilege the good will cruise of the USS *Raleigh* to European and African ports of call in 1928-1929. The ship was sent on behalf of the State Department and in every port dignitaries and diplomats were entertained. The senior officer present afloat was Vice Admiral John N. Dayton, a fine Naval officer and a devoutly religious man. Consequently, at every dinner on the *Raleigh* he requested that a blessing be said. By the end of the year-long cruise Chaplain Thomas had prayed over and for more foreign dignitaries of every shape, dress, nationality and race than any other Navy chaplain.

Another high point in his career was service as chaplain at the U. S. Naval Academy, Annapolis, from 1924-1927 and 1933-1945. It was during his second tour that the Naval Academy Chapel was en-

larged to seat 2,500 midshipmen, by adding a new and beautiful nave that makes the chapel one of the finest and most inspiring houses of worship in the nation. Very few chaplains and Navy people know that at the request of midshipmen in 1938 Chaplain Thomas wrote a prayer for them, from his heart to their hearts, and ever since this Midshipman's Prayer has been used at Divine Service in the Naval Academy Chapel. The prayer is on page 27.

Chaplain Thomas became Chief of Navy Chaplains during the closing months of World War II. He remembers vividly the Service of Thanksgiving held in the White House on Victory Day, 1945. President Truman had requested the Service and it was arranged by the two Chiefs of Chaplains—Major General Luther Miller, U. S. Army, and Chaplain Thomas. The President, his family, and many key members of the Administration were present. It was in this setting and on such an occasion, the victorious end of a terrible war of six years' duration and millions of human casualties, that Chaplain Thomas joined his Army colleague in thanksgiving and praise at the White House that the suffering had ended and the demonic tyranny of Hitlerism had been overcome.

He never cared for administrative duties, and so being Chief of Chaplains was not an unmixed blessing because it kept him away from the pastoral relation with Navy men. He recalls vividly that the years 1945-1946 were difficult because, with the war ended, so many chaplains were anxious to return to their churches; Naval installations were being closed down and ships de-commissioned. In all the details and crises during this rollback period one experience stands out. This was the complete support he received from the Chief of Naval Operations and President Truman for a plan to make chapels at closed Naval installations available to church groups in the surrounding civilian communities. A panel of Navy chaplains composed of representatives of the three major faiths handled this, and with support from the top in every instance, where appropriate, surplus Navy chapels were turned over to civilian religious groups needing a place of worship.

CHAPLAIN Thomas remembers another event—where support and encouragement from the higher echelon in command meant a great deal to him personally. While Chief of Chaplains he performed many marriages and baptisms on behalf of friends he had known across the years. This appealed greatly because in each instance he became pastor to the family. But on one occasion while he was on an inspection trip to the west coast he performed the marriage ceremony for the daughter of a Navy Admiral, a personal friend. A well-known Washington columnist picked this up and wrote a scathing article about the Navy Chief of Chaplains taking a plane to the west

## THE PRAYER OF A MIDSHIPMAN

**Almighty Father, whose way is in the sea and whose paths are in the great waters, whose command is over all and whose love never faileth: Let me be aware of Thy presence and obedient to Thy Will. Keep me true to my best self, guarding me against dishonesty in purpose and in deed, and helping me so to live that I can stand unashamed and unafraid before my shipmates, my beloved ones, and Thee. Protect those in whose love I live. Give me the will to do the work of a man and to accept my share of responsibilities with a strong heart and a cheerful mind. Make me considerate of those intrusted to my leadership and faithful to the duties my country has intrusted to me. Let my uniform remind me daily of the traditions of the Service of which I am a part. If I am inclined to doubt, steady my faith; if I am tempted, make me strong to resist; if I should miss the mark, give me courage to try again. Guide me with the light of truth and keep before me the life of Him by whose example and help I trust to obtain the answer to my prayer, Jesus Christ our Lord. Amen.**

**—Written by Rear Admiral William N. Thomas, CHC, USN, Ret.**

coast at great expense just to perform a marriage ceremony for the daughter of a high-ranking officer. The allegation was untrue and yet embarrassing because of national prominence given the article. But the Chief of Naval Operations put everything in proper perspective when he said to Chaplain Thomas, "Forget it. We know you. We know why you were out there. Pay no attention, for you have more important things to do!"

As we continued to talk during the most recent visit, and Chaplain Thomas reached back in the storehouse of memory to bring out events, names and places, it became clear that his years as a Navy chaplain were precious to him also because of the fellowship and support of chaplains he had known and admired over long years of service. Such names came up as Robert D. Workman, Ernest Ackiss, John Moore, Bill Maguire, Razzie Truitt, "Stan" Salisbury, Eddie Harp, Paul Dickman, John Hugues, and George Rosso. He recalled the fidelity of these chaplains to their calling, their undiscourageable spirit when the going was rough and the Corps was young, their devotion to one another and abiding friendship that grew out of both joy and adversity. He recalled the Roman Catholic chaplain, John Hugues, who was his executive assistant in the years 1945-1949; a chaplain impeccable in character and conduct who, with his own steadiness and clarity of mind helped keep the Chief of Chaplains' Office on an even keel during the rollback years after World War

*(Continued on page 46)*

# A Jewish Chaplain

**Rabbi Robert D. Gill was ordained by the Rabbi Isaac Elchanan Theological Seminary of Yeshiva University in June, 1967. Rabbi Gill volunteered for service in the United States Army, after being in the reserve for eighteen months. The Army is a place to serve his people by ministering to Army personnel, especially those of the Jewish faith. The first step in the chaplain's training was a summer at the United States Army Chaplains' School at Fort Hamilton, and then assignment to Fort Ord, California.**

**Post Jewish Chaplain Gill works under direction of Post Chaplain (COL) William R. Hett, at Fort Ord. Here they are discussing future programs for chapel.**

# Ministers To His People

Chaplain Gill works closely with his assistant, SP4 Alan P. Kapell. One of the Jewish publications distributed by the Jewish chaplain's office is "Bagels 'n Lox Bulletin," edited by Mrs. Gill. Publications on holidays and other areas of Jewish studies are supplied by the National Jewish Welfare Board; these and a fully-stocked library of Judaica are available to the Jewish community at Fort Ord.

Trainees participate in all aspects of worship services; here, one of them opens the ark during worship conducted by Chaplain Gill.

Being away from home becomes less painful to trainees when they can assist the chaplain in the rituals of the familiar worship service.

Chaplain Gill regularly visits patients in the U.S. Army Hospital at Fort Ord. Patients are always glad to have someone to talk with.

Chanukah is a high festive point of the year for the children. Chanukah party comes after the children have learned the traditions of the holiday. Here Chaplain Gill leads children in lighting menorah.

After Chanukah comes Passover. Here Chaplain Gill delivers Passover foods to a newly arrived housewife. The Community Seder is attended by most of the Jewish military personnel at Fort Ord, and is a communal function since congregants assist at all stages from preparation to participation.

Many of the problems which Chaplain Gill has faced during the day he takes home with him to discuss with his wife—perhaps over a very relaxing game of chess.

## NEWS PIC

Chaplain (MAJ) Alfred E. Brough (left) presents SSG J. R. Bracken an Appreciation Certificate for his contribution to the religious life of Taukkunen Barracks Chapel.

## FROM THE FILES

Establishing some sort of record for tenure, the Reverend George Gleig was head of British Army chaplains for 29 years (1846-1875); and Bishop J. Taylor Smith served for 24 years prior to and through World War I.

Some of Oliver Cromwell's chaplains served as the first war correspondents. They reported in the press on the movements of troop units and the results of battles.

The Reverend John Gamble was Chaplain General and also Chief Signal Officer in the British Army in 1796.

—From *In This Sign Conquer* by Sir John Smyth, V.C., Mobrays, London: 1968.

By Robert F. Hemphill

# Shepherds Under the Cross

**Concerning the chaplaincy of the Philippine Air Force**

SAMSON B. Almarez is one of a kind and he wears his mantle of distinction with resolution and grace. First Lieutenant Almarez is the first and only Protestant chaplain in the Philippine Air Force (PAC).

It is not unusual that there should be but one Protestant chaplain in the Air Force of the Republic of the Philippines, for this substantially reflects the religious denominational distribution of the Philippine population, 82% of the Filipinos are Roman Catholic and the remainder are divided among the Philippine Independent Church, various Protestant denominations, Moslem, Buddhist, and other forms of belief.

In a recent interview, the acting Chief Air Chaplain, PAF, Major Angel Padilla, described the history and development of the chaplaincy to which he belongs, citing some of its problems and certain of its practices.

Chaplain Padilla, a military chaplain since 1951, was with the Philippine Army before he transferred to the PAF in 1962. He is a serious man who listens attentively to questions in order to make his replies fully responsive. His bearing and manner denote pride in his calling, and he warms quickly to discussion of the pastoral opportunities of the chaplain among servicemen.

The PAF chaplaincy is young in years and in spirit, Chaplain Padilla explained, having had its inception as a separate component of the Air Force on July 1, 1961. The PAF itself had its beginnings in the early days of the new republic established after World War II on July 4, 1946,

when the United States granted the Philippines complete independence, as provided for by the Tydings-McDuffie Act of 1934 (better known as the Philippines Independence Act). This action followed over four decades of American dominion during which the Commonwealth of the Philippines had been created and the people of the islands had gained increasing measures of self-government, to include the maintenance of a modest but dedicated defense organization.

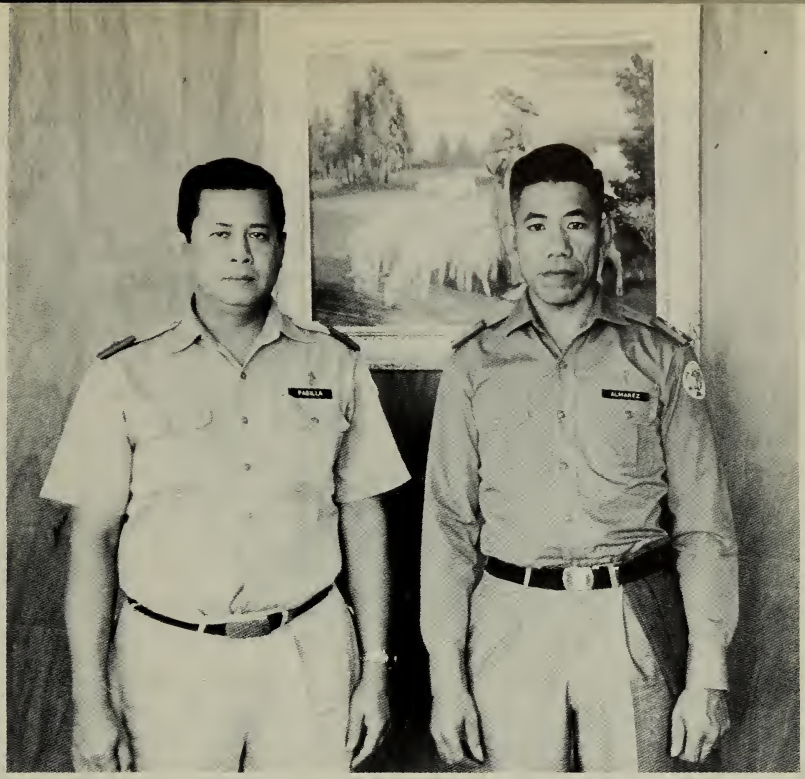
The PAF chaplaincy heritage derives from the Philippine Army which received its first chaplains in 1936. The Philippine constabulary or "PO," a paramilitary force responsible for internal security and which ranks organizationally as a national defense element on a par with the Army, Navy, and Air Force, first had chaplains in 1948.

Christianity in the Philippines goes much farther back, to the early Spanish expeditions, the first of which was led by the erstwhile Portugese, Ferdinand Magellan, a stanch Roman Catholic. In 1521 Magellan landed on what is now called Cebu and less than a month later perished during a foray on neighboring Mactan Island. In 1565 the expedition of Miguel Lopez de Legazpi reached Cebu to construct the first permanent Spanish settlement. Among his contingent were five Augustinians who probably launched the first organized effort to Christianize the islands. Members of other Roman Catholic orders labored in the Philippines in the next several centuries and helped establish Roman Catholicism as the major Christian form of religious belief and practice.

WITH the American occupation at the end of the 19th century Protestant Christian denominations began to take shape in the islands, introducing a period of complex denominational maneuvering. Protestant missionaries brought in the Methodist, Presbyterian, Episcopal, Baptist, United Brethren, Disciples, and Congregational traditions, and subsequently native leadership took the independent Philippine Methodist, Baptist, and Disciples Churches out of the parent denominations. In 1902 a group of Catholic communicants who subscribed to the ritual but not to the papal authority of the Roman Catholic Church formed the Aglipayan or Philippine Independent Church.

There were occasional steps in the direction of denominational unification. In 1929 the Presbyterians, United Brethren, and Congregationalists joined forces to make up the United Evangelical Church of the Philippines. Five years later eleven independent Protestant churches which earlier had broken away from the parent denominations combined their efforts to become the Iglesia Evangelica Unida de Christo.

The present United Church of Christ in the Philippines dates from 1948 and was formed as the result of an organic merger of the Evangelical Church of the Philippines, the Philippine Methodist Church, the United Evangelical Church of the Philippines, and indigenous local congregations. It embarked upon work previously undertaken by the former Evangelical United Brethren Church, the Reformed Church in America, the United Christian Missionary Society, the United Church of Christ in the




**Shown on the left is Chaplain (MAJ) Angel Padilla, Acting Chief Air Chaplain, Philippine Air Force, with Chaplain (1/LT) Samson B. Almarez, the first and as yet the only Protestant chaplain in PAF.**

U.S.A., and the United Presbyterian Church in the U.S.A.

The first movement toward interdenominational cooperation and ecumenism in the Philippines manifested itself in 1901 with the formation of the Evangelical Union. Nearly three decades later, in 1929, it became the National Christian Council and, in 1939, the Philippine Federation of Evangelical Churches. In 1949 it became known as the Philippine Federation of Christian Churches, utilizing that title until 1963 when the present National Council of Churches in the Philippines was constituted.

Seven churches comprise the membership of the National Council: the Convention of Philippine Baptist Churches, the Iglesia Evangelica Methodista en las Islas Filipinas, the Iglesia Evangelica Unida de Cristo, the Iglesia Filipina Independiente, the Philippine Episcopal Church, the United Methodist Church, and the United Church of Christ in the Philippines.

The National Council also has associate members: the Association of Christian Schools and Colleges, the Philippine Bible Society, the Union Church of Manila, and the Student Christian Movement of the Philippines.

Agreed statistics which reflect in detail the current religious census of the Republic of the Philippines are elusive but the National Council considers the following data boxed below to be representative.

This predominance of Catholics in the Philippines shows up in the religious affiliation of the chaplains presently on duty with the Philippine defense establishment.

| | | | | | |
|---|---|---|---|---|---|
| Philippine population: | | | | | 34,000,000 |
| Roman Catholic: | | | | | 82% |
| Independent Catholic: (Aglipayan) | | | | | 5.5% |
| Protestant: | | | | | 4.5% |
| Non-Christian: | | | | | 8.0% |
| **CHAPLAINS** | **PAF** | **Army** | **Navy** | **PC** | **Total** |
| Roman Catholic | 10 | 12 | 4 | 15 | 41 |
| Protestant | 1 | 3 | 0 | 0 | 4 |

THE lines of relationship between the military chaplaincy and the denominational hierarchy in the Philippines resemble those in the United States. There is, for example, a Roman Catholic military vicar to personnel of the Philippine armed forces, Rufino Cardinal Santos, the Archbishop of Manila. His responsibilities include the exercise of spiritual and administrative supervision of Catholic chaplains of the armed forces on behalf of the church and assistance in the recruitment of prospective chaplains. According to Chaplain Padilla, recruitment is difficult to undertake because of the critical shortage of priests in the Philippines. "At present there is only one for each 10,000 persons," he explained, "while we try to maintain a 1-to-900 ratio in the services. This makes it something of a problem to go to the Archbishop and ask for even one more priest for the chaplaincy."

On the Protestant side of the house the National Council of Churches has a chaplaincy committee which provides liaison between the armed forces and the denominations, and assists in chaplain procurement.

The PAF has five major bases: Nichols Air Base in Pasay City near Manila, where PAF headquarters is located; Basa Air Base, Pampanga Province; Fernando Air Base, Batangas Province; Mactan Air Base, Cebu Province; and Edwin Andrews Air Base, Zamboanga City. Additionally it has several dispersed sites where airmen are on duty. The Chief Air Chaplain controls the assignment of his chaplains and his goal is to insure that every PAF member be able to



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PAF SHOULDER PATCH

The Philippine Air Force shoulder patch is a white-bounded ultramarine blue circle of 2-5/8 inches in a diameter within which a smaller circle encompasses the greater portion of a pair of yellow-orange wings, tips extending slightly out to the outer boundary at the top (symbolic of flight) with a red-white-and-blue (emblematic of the three national colors) diamond-shaped figure called a lozenge at the wing base (suggestive of diehard spirit and reminiscent of the Philippine Army Air Corps battalion that bore the lozenge insignia through its heroic battle engagements during the Japanese invasion), and in the 3/8-inch area between the two white boundaries is an inscription done in white capital letters and three yellow-orange stars (representative of the major island groups of the country) situated so as to have the PHILIPPINE at the top just between the wingtips, AIR between the left and bottom stars, and FORCE between the right and bottom stars. It is worn one inch below the left shoulder seams in conventional display with the lozenge centered with the shoulder strap.

—Legend furnished by PAF Chief Air Chaplain's Office

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obtain Catholic or Protestant clerical consultation within a reasonable time and regularly attend worship services, whatever his location. Since there aren't enough chaplains to go around, he supplements his resources by drawing auxiliary chaplains, Catholic and Protestant, from the civilian community, much as does the U.S. Air Force when it faces the same need.

The predictable tasks of a PAF chaplain are not unlike those of an American military chaplain. The senior chaplain on station is a member of the commander's special staff and is responsible for the command religious program. Catholic chaplains conduct daily Mass and observe holy days and other special occasions of religious significance. All worship services are led in English, one of the three official languages (the others are Spanish and Filipino). Chaplains are prepared to guide and counsel all ranks and such conversations are privileged. Chaplains take their turn at lecturing men in training and as necessary offer marriage counseling. One of the chaplains's most rewarding functions, according to Chaplain Padilla, is to make pastoral calls upon military personnel and their families at home.

If parents request it, chaplains have certain educational responsibilities. They present religious instruction to primary, grammar, and high school students, sometimes bringing in civilian clergymen to complement their own efforts. None of this kind of teaching is part of the regular on-base school program, Chaplain Padilla said, for the base schools are public institutions and the law does not permit them to offer religious material as part of the curriculum. Freedom of worship and separation of church and state are observed in the Philippines.

The PAF chaplaincy is still a relatively small group, but its voice is being heard. The PAF Commanding General, Brigadier General Jesus Z. Singson, works closely with his Chief Air Chaplain, consulting him on such topics as chaplain promotions and command behavior and morale. He has the Chief participate in official functions whenever invocatory and benedictory prayers are in order. Chaplains sit as members of command morale boards along with unit commanders, personnel officers, inspectors general, and judge advocates general. They are recognized as part of the team.

There are as yet no publications regularly produced by or for the PAF chaplains other than letters and memoranda from the Chief's office. They all have free use of the daily bulletins and other intra-service communications media. "Chaplains are very well known to the officers and airmen," Chaplain Padilla said, "and the individual who desires to consult one has absolutely no trouble in doing so." He added that chaplains keep regular office hours but do little visiting of airmen at their places of duty, believing that the man on the job should not be interrupted in his pursuit of important tasks.

IN at least one respect the PAF chaplaincy differs considerably from its American counterpart. Chaplain services personnel are not earmarked as chaplaincy resources. Those airmen—usually noncommissioned

officers—who serve alongside the commissioned chaplains are selected from the ranks and posted to duty by the senior unit commander concerned, but there is apparently no consistency in this action from one station to the next. The numbers and grades of such airmen may vary from time to time without the foreknowledge or concurrence of the Chief Air Chaplain. That this arrangement seems to present no unacceptable difficulties is testimony to the awareness of local commanders of the needs of the chapel program.

Working with the Staff Chaplain, 13th U. S. Air Force at Clark Air Base north of Manila, the PAF Chief Air Chaplain has set up a 24-week on-the-job training program for chaplain services personnel. One can usually find two PAF noncommissioned officers on temporary duty at Clark AB for that purpose. The training is detailed and practical. As an example, a PAF staff sergeant sat in on a joint 13th/7th U.S. Air Force chaplain services personnel conference in March, 1969, and got first-hand pointers on how to carry on an effective chapel program under field conditions.

The professional military training of chaplains is another high interest item in the Chief's office. Men taking commissions as chaplains must have completed theological training and have been ordained as clergymen by their respective denominations. Chaplain Almarez, for instance, holds a bachelor of theology degree from Silliman University (1956), a bachelor of arts degree from Baguio College (1962), and a bachelor of divinity degree from Silliman University (1965). He was ordained a minister of the United Church of Christ in the Philippines in April, 1956. Chaplain Padilla received a bachelor of sacred theology degree from the University of Santo Thomas Seminary in 1947, and was ordained a priest in March of that year.

Once they are commissioned, PAF chaplains are expected to extend and improve their professional competence, and are encouraged to participate in denominational retreats and seminars. These often are conducted on a diocesan or regional basis and may involve considerable travel. Philippine churchmen, frocked and lay, have strong ties with their home churches and usually want to revisit them periodically during important local celebrations, in the interest of spiritual renewal.

All PAF chaplains are also expected to undertake the training afforded line officers so that they can appreciate the mission and philosophy of the Air Force of which they are a part. None of the other Philippine defense forces follows this same practice with respect to chaplains, according to Chaplain Padilla, but the PAF thinks that it is important and therefore schedules its chaplains at appropriate career times to attend the basic officer training course, the squadron officer course, and the Air Command and General Staff College. As yet no PAF chaplain has been a student at the Philippine National Defense College but Chaplain Padilla, himself a graduate of the U. S. Army Chaplain School at Fort Slocum (1951) and a booster of professional officer education, clearly thinks it would be a good idea.

Like chaplains everywhere, the PAF

*(Continued on page 46)*

# The VA Chaplain School

**By Roy F. Reynolds**

THE Veterans Administration Chaplain School at Jefferson Barracks, Missouri, is the VA's only facility for training VA Chaplains. Its faculty includes thirty hospital staff members. Since its beginning in 1964 by Chaplain Roy F. Reynolds, a Southern Baptist, the school has graduated seventy men of various faiths for assignment to VA hospitals in the United States.

The six-week training program has no scheduled beginning. A student merely enters the phase that's in process when he arrives and follows the course back to his starting point. "We have to take them as vacancies occur," explained one of the school's directors, Chaplain Roy F. Reynolds, former assistant to the director of the VA Chaplain Service in Washington, D. C. Such flexible scheduling has resulted in several groups being enrolled in different training phases at one time, Father Raymar E. Bobber, O.F.M., the school's other director, pointed out.

**VA Chaplain School Directors, Chaplains Roy F. Reynolds and Raymar Bobber, at the school entrance, Jefferson Barracks, Mo.**

The students are all ordained clergymen with four years of college, three

years of seminary, and at least three years of pastoral experience behind them.

The training focuses on smoothing the transition from community to hospital activities. Trainees are instructed or oriented in such diverse fields as nursing, psychiatry, chaplain indoctrination, clinical staff work, psychology, social work, gerontology, and management operations by the directors of those hospital divisions.

The chaplain school strives to fit its trainees into the total patient care picture as a member of the healing team, a concept students often are unaware of before arriving at Jefferson Barracks. Students become members of the hospital staff, working daily with doctors, nurses, and administrators. They need to understand what other hospital services do for the patient.

While adjusting to their new roles, students are expected to carry on such pastoral services as consulting with patients, administering the sacraments and conducting religious services—actions that will become daily routine after their assignment to VA hospitals.

Student life theoretically consumes forty hours a week, but trainees live at the hospital on a 24-hour call to patients and staff members.

**Graduation Day has come for four chaplain trainees. Shown, L-R: Chaplain Reynolds, School Director; Dr. H. A. Perry, Chief of Staff; Chaplain John Richardson; Chaplain Francis Lavin; Dr. John Foley Dee, Hospital Director; Chaplain Albert Daly; Chaplain Frank Barta; Chaplain Bobber, School Director.**

Chaplain Miles Murphy, assisted by Nurse Joan Custer, brings comfort to a hospitalized veteran. This is a large part of trainee's schooling.

Many hours during training are spent with nurses, chaplains; seeing training films; attending lectures; participating in ward activities.

The school's directors want their students exposed to every possible situation before they are graduated. It trains the trainees to stay cool through unexpected and sometimes tense incidents. What doesn't confront the student in the course of nature, the directors often manufacture through teaching devices. The trainee finds himself in the midst of a fictitious situation that demands decisive action. His reactions in the scene dramatized by staff members are evaluated by department heads and the school's directors.

Trainees summon their reactions from a wide variety of experience. They have come to the school from service in parishes, hospitals, prisons, religious orders, educational institutions, and the military. Before entering the service of the VA, two of the school's graduates were authors of books—a historical novel and a sociological study.

Alumni include a Catholic with a law degree and a Ph.D in political science, teachers and officials in seminaries, colleges, religious orders, high schools; a foreign missionary who had served twenty years in Nassau and the Hawaiian Islands; and a Baptist who had spent most of his clergyman years as a prision chaplain. Several have seen combat duty in Vietnam, including a chaplain who was recognized by a J.B. patient as his former chaplain on a hospital ship.

Chaplains Reynolds and Bobber are hoping for a seven-office building with a large classroom. The Chaplain School started in a little room of the hospital's chapel, then was moved to a large eight-desk area adjoining a conference room, a small training film room and a class room.

**Typical classroom discussion. Seated, L-R: Chaplains Karl Berg, Roy F. Reynolds, Raymar Bobber, Allen Theissen.**

So highly have their superiors at VA hospitals praised the school's graduates that the VA's Central Office in Washington, D. C., is offering refresher programs to VA chaplains. A good number have either attended or have made plans to take this intra-VA educational detail. END

## CORRECTION

**The Sept.-Oct. CHAPLAIN, p. 43, announced the opening of the World Christian Music Center. The President of Avant Garde Records, Inc., has just written us that this organization has been out of business since May 15, 1968. Inquiries about avant garde records should be addressed to Frank Siegfried, President, 250 W. 57th St., New York, N. Y. 10019.**

# The Son of a Slave Who Became a Bishop

By Edgar F. Wright

Bishop William Tecumseh Vernon

WILLIAM Tecumseh Vernon was born near Lebanon, Missouri, July 11, 1871. In 1906, he became the most widely known negro in the country, when President Theodore Roosevelt appointed him Registrar of the United States Treasury. His signature became nationally familiar on all Treasury paper.

William's father, the Reverend Adam Vernon, was one of Colonel Miles Vernon's old slaves. After Abraham Lincoln signed the Emancipation Proclamation, the Reverend Vernon became a clerk in the produce department of Wallace Brothers Store in Lebanon. When he could no longer work in the store, he continued as coachman and houseman in the home of Charles Wallace.

When he was a year old, William was brought into Lebanon from the little farm where the family had lived since the Civil War. Eager to give their son the education they had never had, they entered him at an early age in the Old Town school. Here he studied industriously until he was fifteen years old. In the autumn of 1886 he entered Lincoln Institute, from which he graduated with an excellent record in 1890.

William at once began to teach in the public school at Bonne Terre, Missouri, where he remained for two years. So successful was he in this work that he was called back to Lebanon as principal of the negro school. During the four years he spent in this job his oratorical ability be-

came so widely known that he was sought as a speaker in many parts of the country.

Following his father's footsteps, William was ordained a minister in the African Methodist Church, after which he continued his education at Wilberforce University in Ohio. Again his ever increasing ability was recognized, and he was offered the presidency of Western University, Kansas City, Kansas.

The wisdom of those who invited him to undertake this work was amply justified. Within ten years, the Reverend William Vernon made Western an outstanding example of achievement. It was only the call of President Roosevelt for Vernon to come to Washington that made him leave this work, but it was not before he had assembled a faculty of fifteen qualified instructors and four hundred students. He had also improved, and added to, the buildings on the campus.

In 1910, the Reverend Vernon married the daughter of Bishop J. C. Embry. Mrs. Vernon was also a college graduate, well equipped to aid her husband in his work.

AFTER spending four-and-a-half years as Registrar of the United States Treasury, Vernon received a call to be president of Campbell College, Jackson, Tennessee. This was already one of the leading negro schools in the South. He had made great improvements when, in 1915, he resigned in response to a call from his church, which he placed above all else. He became the minister of Avery Chapel, an A.M.E. church in Memphis, Tennessee.

Early in the century the Reverend Vernon moved his father, mother, and sister, Jean, to a comfortable home in Kansas City, Kansas where they lived until their deaths.

Happy in his church work, the Reverend Vernon was, nevertheless, forced to move higher, when at the General Conference of the Methodist Episcopal Church in St. Louis, 1920, he was elected a bishop of the African Methodist Church. This work took him far overseas. He was given supervision of the Seventeenth Episcopal District, which comprised all of the missionary work of his church in the Union of South Africa. Accompanied by his wife, the new bishop made his headquarters in Cape Town. From there he traveled vast distances over Cape Colony, the Transvaal, Orange Free State, Natal, and Basutoland. During this period he made four trips to Africa and Europe.

So successful was Bishop Vernon in South Africa that, in 1924, he was assigned to the vast Fifteenth Episcopal District. This then consisted of the conferences of Bermuda, Nova Scotia, Ontario, Michigan, Indiana, and Illinois. In 1928, as a relief from, and a reward for his constant traveling he was assigned to the Twelfth Episcopal District, which was contained in the State of Arkansas, and included six annual conferences.

Still with plenty of vigor, and the unending zeal to improve the education of his people, the Bishop returned to Western University, where he worked in the Industrial Department. He now had the satisfaction of seeing this university, which he had helped so much forty years earlier, now take its place as one of the strongest institutions for the higher education of negroes in the United

States. The faculty had increased from the fifteen he had left to forty members, all holding degrees from the country's leading universities.

Lincoln University and Wilberforce University conferred on Bishop Vernon the degrees of Master of Arts, Doctor of Divinity, and Doctor of Laws. He was a Greek Letter fraternity man, an Odd Fellow, and a thirty-third degree Mason—the highest honor that the Craft can give.

Few men have contributed more to their country than has William Tecumseh Vernon.

END

## SHEPHERDS UNDER THE CROSS

*(Continued from page 39)*

wearers of the cross are concerned about their own career development and advancement in rank. For them as for others, one of the make-or-break devices is the effectiveness report. On a regular schedule the Chief Air Chaplain evaluates the performance of duty of each PAF chaplain, and then refers his report to the ratee-chaplain's immediate commander for endorsement. A completed copy ultimately comes back to the Chief's office for review and file. This arrangement works well for the small group of specialists involved, Chaplain Padilla said, and provides a balanced analysis of each ratee's activities and potential, combining the viewpoints of his professional, ecclesiastical superior and of his military commander.

Asked to summarize PAF chaplain responsibilities, Chaplain Padilla smiled and gestured to a picture hanging in his office. It depicted Jesus tending a flock of sheep. "You will notice," he suggested, "that in his arms he carries a black sheep. I think this picture symbolizes the things we try to do."

END

## THE RICH YEARS OF CHAPLAIN WILLIAM N. THOMAS

*(Continued from page 27)*

II. He remembered the aggressive bulldog work of "Stan" Salisbury as Atlantic Fleet Chaplain and uniquely chaplain to the Marines, who succeeded Chaplain Thomas in 1949 as Chief of Chaplains. If you should ask him, Chaplain Thomas would probably say, "Time does not permit me to tell of the host of fine, strong men I have known, colleagues in the calling to bring God to men and men to God in the Navy. But their memory has made my life richer and the Navy a little closer here in the Pilot House at Lake Junaluska."

And so, Chaplain and Mrs. Thomas live on among present friends, with fond memories of Navy days. The activity of former years has slackened a little so that he can now enjoy the real leisure of "a country gentleman." But former shipmates, both line and staff, still beat a path to his door and come away refreshed by the spirit of one of God's great and good men.

END

By Harry Tisdale

# And the Lord Made Himself a Chaplain

THE time is Sunday morning. The place, mid-ocean aboard the USS *Triton*. This is one of our country's largest atomic submarines. Its three inside decks and 450-foot length are designed to meet a variety of the crew's day-to-day needs.

But what provisions are made for a church service today? This submarine does not carry a chaplain; so, this question arises.

Now there is an answer.

Something new has been added and with it any churchman on board can conduct the Sunday service. This something new could be called a church-in-a-box, but it is called a Chaplain's Kit.

A 93-year-old New England Congregationalist working at the Protestant Radio and Television Center in Atlanta, Georgia, was made an Honorary Chaplain in the U. S. Navy when he applied his hobby to the problem and produced the Chaplain's Kit. He is Harlow M. Russell, a man short in stature, but with unlimited ideas.

This kit is about the size of a portable typewriter case and doesn't look much different. It weighs less than 14 pounds and contains a cassette recorder, an auxiliary speaker, a power adapter, and batteries, plus pre-recorded music, singing, praying, and preaching. The recordings are done on handy little plastic encased tapes that snap smartly into the mouth of the machine like a well-made set of false teeth. They need no threading; thus, one can be popped out and the other snapped in while the leader turns the pages of his book or announces the next hymn. Different forms of service can be secured: Jewish, Catholic, and three different Protestant types, formal-liturgical, informal, and in-between. The kits are useful if a chap-

lain is present: if he is absent, they are indispensable. There are several devotional talks with music for meditation to replace the sermon.

This is good for the submarine fleet and it should gladden the heart of the civilian to know that the serviceman on a lonely ship in a distant sea can join in the fellowship of Christian worship.

The Chaplain's Kit is the latest adaptation of electronic equipment to church usage by Harlow M. Russell, a man 93 years old who 21 years ago accidentally or maybe by the grace of God launched his missionary career. Mr. Russell lives in Boothbay Harbor, Maine, and St. Petersburg, Fla. Much of his work is done at the Protestant Radio and Television Center in Atlanta, Georgia, known as the PRTVC.

The President of the PRTVC, Dr. Ernest J. Arnold, often refers to this missionary as "a young man." Russell is 93 and his years have given him wisdom, but he still observes the world with a keen eye and analyzes what he sees with an alert mind and goes to his tasks with unquenchable zeal. He is truly a young man.

ON April 4, 1969, on his 93rd birthday friends and associates gathered at the PRTVC to celebrate his latest success. Submarine Chaplain Guy Leonard of the U.S. Atlantic Fleet came from Charleston, S. C., to represent the Navy. He brought the order from Chief of Chaplains James W. Kelly making Harlow M. Russell an Honorary Chaplain in the U. S. Navy. Vice Admiral A. F. Schade, commander of the Submarine Force in the Atlantic Fleet, sent a citation and a plaque.

How did this man so honored launch a new career 21 years ago when he was already past retirement? Opportunities often come in life. Sometimes they are called accidents; sometimes they are seen as the hand of God. Accidents? Hand of God? Coincidence? Who knows? Whichever, by accident or by divine intervention, a hobby and the church were mixed together and we have Harlow M. Russell's missionary career.

For many years this man's hobby has been electronic voice transmission. In 1948 he retired, left his business behind and traveled to Florida for the winter. He settled in St. Petersburg and on Sunday he went to church. He chose the Pasadena Community Church where a fine preacher, Dr. William Hamilton, was pastor. He found the church filled and overflowing; however, enterprising laymen had installed loudspeakers in the parking lot so none would be turned away. This accidential choice of a drive-in church provided the opportunity for Russell to combine his hobby with a church mission. Being able to use his wire recorder without either being disturbed or disturbing others, he made recordings of Dr. Hamilton's sermons to share with friends back in Maine.

This wasn't a great missionary effort, but an electronic gadget was now related to the church and more opportunities were to follow. In 1950 the tape recorder was put on the market; this was a better machine than the wire recorder and was easier to operate. Since almost anyone could operate the new machine, its introduction was the opportunity for this alert man to enlarge his missionary hobby. He began buying recorders and tapes. He pre-recorded tapes with

sermons from Dr. Hamilton and other inspiring preachers and began giving both to shut-ins. Dr. Ernest J. Arnold said, "Not even the Internal Revenue Service can begin to reveal just how many have been left through the years. Indeed they are scattered up and down the Atlantic seacoast, through the midwest, to the far west and across many oceans."

Now this man turned his hobby into a full-blown institution for spreading the Gospel by use of electronic means. With friends in Maine he established Sermons and Pictures, Inc.

At the same time Mr. Russell was moving into his missionary career a similar institution was developing in Atlanta, Georgia. The Georgia development was trying to use electronic transmission to spread the gospel too and was called the Protestant Radio and Television Center.

The story of how the two seeking the same ends came together is another of those accidents or incidents called the Hand of God. When this alert "young" man, happened to hear the Protestant Hour one Sunday morning (The Protestant Hour is a broadcast production of the PRTVC) he investigated and discovered its source. One day in April, 1958, en route from Florida to Maine, he stopped in Atlanta to visit the Center. When this man with a hobby turned missionary left the PRTVC that day, he remarked, "If there is anything I can do, let me know." Dr. Arnold soon sent out a call for help. From that day to this every phase of the PRTVC's work, says Dr. Arnold, has been supported and strengthened by the personal concern and financial gifts of Harlow Russell.

When Russell joined forces with the PRTVC his first endeavor was to supervise and finance the installation of high speed duplication equipment in the Center. This machine which is capable of reproducing 10 hours of listening material on five reels of tape in 15 minutes now is used to supply tapes in every part of the world.

Why all these tapes going all over the world? At a seminary on the Fiji Islands there is no opportunity to receive the inspiration of a lecture by a world-renowned theologian. Theological schools, especially those in remote areas, have until the present remained back in the "Gutenberg Era." Only the printed word has been available. Now, however, in this electronic age sound and personality can be conveyed by recordings that bring much more than the written word. These tapes bring the voices and inflections of the great thinkers to missionaries, ministers, seminaries, and other church-related institutions in every part of the world.

THIS ingenious man's recent accomplishment, before developing the Chaplain's Kit, was the introduction of video tape techniques into schools training ministerial students. This use of on-the-spot sight and sound to learn the art of personal communication went through a six year experimental period in Atlanta's three seminaries before 1968. The project like all others is now spread through the country and even into other parts of the world.

It has pleased the Lord to use this man with a hobby, who was already past the three-score-and-ten mark when he started.

Dr. Arnold described Harlow M.

Russell's help in fulfilling many of the PRTVC's dreams for electronic transmission of the gospel of Christ in these words:

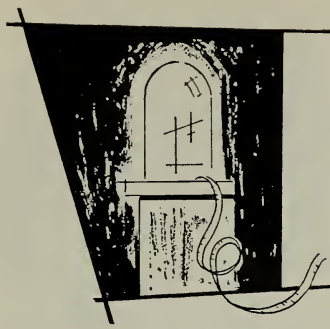
In March, 1876, the world experienced its first historical breakthrough in voice transmission. It was then that Alexander Graham Bell sent the first message, "Mr. Watson, Come here; I want you."

In that same March, 1876, Harlow M. Russell was born. During these intervening years man has perfected revolutionary changes in the tools of communication to the point of instant global sight and sound. For the church to make better use of these new tools of communication of our faith, the PRTVC needed the stimulus of a unique pioneer. Looking backwards, it is as if we had said in 1958, "Mr. Russell, come here; we need you."

Today we salute you, Harlow M. Russell, for thrilling us as we face the challenges and opportunities of tomorrow.

END

**Some of conferees and faculty of the Fourth Annual Judson Writers and Artists' Workshop held at Judson College, July 27-August 2, 1969. Seated 2nd from left, Miss Irene Murray, Assistant Editor, THE LINK and THE CHAPLAIN; 6th from left, Dr. Lawrence P. Fitzgerald, Editor, THE LINK; Managing Editor, THE CHAPLAIN.**



# NEWS ROUNDUP

## CHAPLAIN DONALD BEATTY DIES

The Rev. Donald Crawford Beatty, 71, retired assistant director of the VA Chaplaincy Service, and a native of Pittsburgh, Pa., died on June 21, 1969, at George Washington University Hospital, Washington, D. C., after a heart attack.

Chaplain Beatty attended Mount Union College in Alliance, Ohio, and Boston University School of Theology. He did graduate work in Psychopathology at Harvard Medical College, and was one of the pioneers of clinical training for theological students.

Dr. Beatty was ordained in the Methodist New England Conference in 1927. From 1925 to 1927 he served as assistant pastor of St. Mark's Church in Brookline, Mass., and From 1927 to 1929 he was chaplain of Worcester (Mass.) State Hospital. He also had been chaplain of the Pittsburgh City Home and Hospitals; and Elgin State Hospital, Elgin, Ill.

During WW II, Dr. Beatty served with the Army Air Corps at Atlantic City, N. J., and Mitchell Field, N.Y.

He came to Washington in 1946 and was named assistant director of the Veterans Administration Chaplaincy Service in April 1950. He held the post until he retired in 1965.

Besides his wife, Grace, he leaves a sister, Mrs. Harold Hill, of Jacksonville, Fla., and a brother, Wm. W. Beatty, of Hickory Rock, Pa.

## A PROJECT IN HUMAN CONCERN

Beatle fans, an Army chaplain, a bicycle, and a little girl are the ingredients for a touching project in human concern.

A Beatle Fan Club in Collegeville, Pa., sponsor a 7-year-old Thai girl by the name of Prapi Tapunoi. She lives with her father at the McKean Leprosy Hospital in Chieng Mai, Thailand. She has to live at McLean because Thailanders do not understand the disease of leprosy and keep even those cured isolated.

The Beatle fans wanted to buy Prapi a bicycle so they contacted Chaplain Hutchins at Valley Forge General Hospital. He in turn contacted Chaplain Willers in Thailand. Willers lost no time in buying the bicycle and delighting the heart of the little girl. The Beatle fans had sent $30, but the bicycle did not cost that much; so Willers added a new dress and donated the remainder of the money to the hospital to support their vital work.

The hospital, operated by the Church of Christ, serves a large rural area in Northern Thailand fighting leprosy.

7-year-old Prapi Tapunois gives the traditional Thai greeting, the *wai*, to her American sponsors.

Prapi lives with her father near the hospital grounds. He was a victim of leprosy but has been cured. But he still has to live at McKean for the townspeople will not associate with leprosy patients.

Prapi has a smile of delight on receiving the bicycle as a gift from the George Harrison Fan Club in Collegeville, Pa. Ch (LTC) Ralph K. Willers acted as the messenger to accomplish the wish of the Fan club. Willers is staff chaplain, U. S. Army Support (Thailand).

The main gate and bridge of the McKean Leprosy Hospital leads to the 140-acre island outside of Chiang Mai that contains treatment facilities for over 650 patients.

The Well Children's School operated by the McKean Hospital. Prapi attends classes in this neat, well-equipped facility which was constructed with contributions from the 1960 Mardi Gras.

# VIETNAMESE NIGHT AT MCCLELLAN CHAPEL

Vietnamese students served typical Vietnamese food to the families attending Sunday Night at the Chapel.

Vietnam came to McClellan Air Force Base last May 18. Over 200 people ate, lived, and were entertained in typical Vietnamese fashion. It was as though the whole auditorium was suddenly transported to a banquet hall in South Vietnam.

The monthly Protestant Sunday Night at the Chapel (SNAC) at McClellan was given over to the South East Asia Education Foundation for the Vietnam Night Program.

Over 30 Vietnamese students from Sacramento State College, working with the South East Asia Foundation, prepared the authentic Vietnamese meal and entertained the assembly with their native songs, costumes, drama, and dances.

Installation Chaplain, David K. Shelton, stated: "We had one of the most enjoyable SNAC nights of the year. The meal was delicious, the music and drama were outstanding; and the fellowship with the Sacramento community will be of lasting benefit."

Here students serve the head table (L to R): Mr. and Mrs. Robt. Kelly (Vice-President of Kelly Broadcasting Co., Sacramento); Ch and Mrs. David A. Shelton (Installation Chaplain, McClellan AFB); Mr. and Mrs. George Artz (Prominent Sacramento Atty, President of Alcan-Pacific Co. and member of Board of Regents, Santa Clara University).

Grand Finale, Vietnamese Night, with the students from Sacramento State College singing "Vietnam, Vietnam," one of the best loved Vietnamese compositions. Leading the group is their director and composer, Professor Hai Linh.

Three Vietnamese students from Sacramento State College presenting *Kich Coi*, a brief skit in which the participants use nothing but whistles and facial expressions to communicate feelings and ideas.

Vietnamese students from Sacramento State College performing native dances to the tune of "Vu-Khuc Quay To," a Vietnamese rural weaving song.

CHAPLAIN FRANCIS L. GARRETT, NEW ADMIRAL

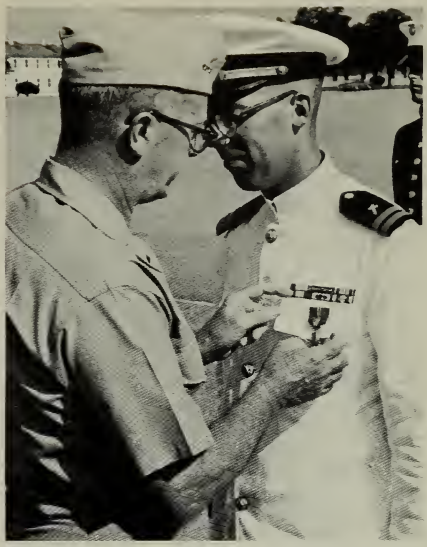
The new Rear Admiral Selectee for the Navy Chaplain Corps is a United Methodist minister who has a service reputation as an outstanding preacher and as one deeply committed to the pastoral ministry. CAPT Francis L. Garrett, 50, was chosen as the admiral selectee from among 64 chaplains who were considered for promotion. He is expected to assume the new rank in 1970.

There are presently two rear admirals on active duty in the 1,100 man Chaplain Corps: James W. Kelly, Navy Chief of Chaplains, a Southern Baptist clergyman, and Henry J. Rotrige, Fleet Chaplain, U. S. Pacific Fleet, a Roman Catholic priest.

Chaplain Garrett joined the Naval chaplaincy 25 years ago after graduating from Candler School of Theology, Emory University. He has served on continuous active duty since that time.

Chaplain Garrett has served on sea and land all over the world. He is married to the former Jean Nixon Patrick of White Oak, S. C. They have three children.

NEW CDCEC CHAPLAINS. Two new faces have appeared on the scene at the Army Combat Developments Experimentation Command's 4th St. Chapel. They are Ch (MAJ) Ermine Todd (left); Ch (CAPT) Sigmund W. Boegl (right). Staff Chaplain (LTC) Sams is shown at center referring to the Fort Ord brochure.



During a ceremony at Parris Island, S. C., June 9, 1969, MG O. F. Peatross, Depot CG, presented a combat decoration for service in Vietnam to Chaplain (LT) Ray W. Stubbe. As Chaplain Stubbe received the Bronze Star Medal with combat "V," MG Peatross commended him for a mission well done.

During the past summer most beautiful and unusual church services were held at the historic Hacienda on Hunter Liggett Military Reservation, field laboratory of the Army Combat Developments Command Experimentation Command, which is headquartered at Fort Ord. Shown here is a Sunday service with Chaplain (MAJ) Ermine Todd officiating.

A lasting memorial was dedicated last June to the 34 USS *Liberty* men who lost their lives June 8, 1967, under a mistaken attack by the Israeli forces. In a cermony occurring on the second anniversary of their deaths, a 25-bell carillon was presented to the Catholic, Jewish, and Protestant chapels of the U. S. Naval Station, Norfolk, Va.

A Navy color guard awaits the moment to enter the chapel and participate in dedicating the USS *Liberty* Memorial Carillon.

CAPT William L. McGonagle and Chaplain David M. Humphreys hold a memento of the dedication service for the USS *Liberty* Memorial Carillon.

## CLERGY DAY AT FORT MONROE

Chaplain (COL) E. J. Saunders, Staff Chaplain for the U. S. Continental Army Command, was host to more than 80 Virginia Peninsula clergy in a Clergy Day observance at the headquarters, Fort Monroe, Va.

Chaplain (COL) E. J. Saunders (right) chats during coffee hour with Father George Kelly (left) of St. Joseph's Catholic Church, Hampton, Va. and the Rev. Harry Copley, pastor of the Calvary Methodist Church of Newport News, Va. (center).

Chaplain (COL) E. J. Saunders, center, Staff Chaplain for the U. S. Continental Army Command, talks with members of the Hampton Roads Ministers Alliance (L to R): the Rev. Seymour J. Gains, pastor of the First Baptist Church, of Hampton, Va.; the Rev. J. Dett Marshburn, pastor of the Zion Baptist Church; the Rev. Joseph Wynder, associate pastor of Zion Baptist Church. Ch (COL) John W. Handy, CONARC'S deputy staff chaplain, is at the right.

## CHAPLAIN FREDERICK O. HUNT JR. AWARDED THE LEGION OF MERIT

Chaplain (COL) Frederick O. Hunt, Jr., a Missouri native, has received the Legion of Merit for outstanding meritorious service at Hq. First Army, Ft. Meade, Md. Chaplain Hunt is now in Vietnam.

The son of Dr. and Mrs. Frederick O. Hunt, Sr., 935 Cozy St., Springfield, Mo., he first entered the Army as an enlisted man in 1942. He was commissioned a 2 Lt. upon graduation from OCS and served as an engineer officer during the remainder of WWII.

In 1946 he resigned from active military service to follow a vocation in the ministry and four years later received his BD from Boston University's Theological Seminary.

Chaplain Hunt reentered the Army in 1951, this time as a chaplain. He has served overseas in Korea, Japan, and Germany and spent four years in the Office of the Chief of Chaplains at the Pentagon.

He was post chaplain at Ft. Meade for three years before assuming duties as the First Army Chaplain July, 1968.

Rear Admiral James B. Osborn, Commander Submarine Flotilla SIX, presented the POLARIS Patrol insignia to Chaplain Guy Leonard, Force Chaplain, Submarine Force, U. S. Atlantic Fleet, in ceremonies on board the Polaris Submarine USS *Sam Rayburn,* the 7th of June 1969. Chaplain Leonard was the first Navy Chaplain to make a deterrent patrol.

CHAPLAIN JOHN F. DENEHY AWARDED LEGION OF MERIT

Before being reassigned to Torrejon AFB, Spain, Chaplain (COL) John F. Denehy, commandant then of Air University's Air Force Chaplain School at Maxwell AFB, Ala., was awarded the Legion of Merit during parade ceremonies. LTG A. P. Clark, Air University Commander, bestowed the Merit.

A native of Fall River, Mass., Chaplain Denehy began his college education at Holy Cross College; then attended St. Mary's Seminary in Baltimore; and later the Theological College of Catholic U., Washington, D. C.

Ordained a Catholic priest in Sept, 1945 for the Diocese of Fall River, Chaplain Denehy served as assistant pastor in several churches before receiving his commission as an Air Force 1st Lt in Nov. 1950.

Chaplain Denehy has held many important assignments in the Air Force. He has been appointed Domestic Prelate in the Catholic Church with the title of Right Reverend Monsignor.

Chaplain Stroyen (right), now at Lackland AFB, was awarded a third Commendation Medal for distinguished service while assigned to Hickam AFB, Honolulu, Hawaii, from 27 Jan 1966 to 31 Oct. 1968. The center chaplain at Lackland, Ch (COL) Wesley J. Buck congratulates Chaplain Stroyen. Father Stroyen made many contributions to Hickam, among these editorship of *The Hickam Herald* and the authorship of a valuable study, *The Russian Orthodox Church in the Soviet Union, 1943-1963.*

Professor Herman Sacon, shown here with Mrs. Sacon in front of their home in Tokyo suburb of Mitaka, is senior faculty member at Tokyo Union Theological Seminary.

Professor Sacon reports that the Seminary now has 185 students enrolled. Last year the school graduated 26 ministers of the Gospel.

For a number of years Professor Sacon has administered the Chaplain Ivan L. Bennett Scholarship Fund at the Seminary. An impressive list of students has been assisted by the Fund to which many U. S. military chapel congregations have contributed. Additional contributions will strengthen Christian work in Japan and all of Asia.

The Rev. Ingmar Gallno, the chaplain of the Scandinavian Seaman's Mission in San Francisco, reports a busy schedule for the past year. He is shown here (right) counseling a seaman.

The mission was in contact with 2,375 personnel from 792 ships, and mission staff made 2,099 visits to the vessels. A total of more than 5,000 pieces of mail were handled and several hundred activities were arranged for visiting seamen. The mission house is at 2128—15th St., San Francisco 94114.

Chaplain (LTC) Raymond Pritz (right) is presented the Meritorious Service Medal by Chaplain (COL) John F. Denehy, commandant of Air University's Air Force Chaplain School. Chaplain Pritz was awarded the decoration for distinguished service as deputy commandant, curriculum coordinator, and instructor for the Chaplain School.

Chaplain (COL) Roy M. Terry (left), deputy chief of Air Force Chaplains, visits with LTG James V. Edmundson, PACAF vice commander in Chief. Ch Terry stopped at Hickam AFB after completing a tour of PACAF installations throughout the Pacific.

Chaplain (LTC) J. V. Coleman, Deputy Staff Chaplain, USA Material Command, was recently promoted to Colonel. Here he is shown receiving his Eagle from MG R. C. Forbes, Acting Chief of Staff, USA Mat. Command. Chaplain Coleman's family looks on happily.

GEN Barksdale Hamlett, USA Retired, President, Norwich University, presented the Honorary Degree of Doctor of Humane Letters to Ch (MG) Francis L. Sampson, Chief of Army Chaplains, at the commencement exercises on 8 June 1969 during which Ch Sampson gave the Baccalaureate address.

Chaplain (COL) James A. Skelton, former Post Chaplain, Fort Bragg, receives Meritorious Service Medal from XVIII Airborne and Ft. Bragg Commander, LTG John J. Tolson (left). Chaplain Skelton's wife, Elizabeth, watches the presentation.

On June 29, 1969, at the 10:00 AM. Sunday worship services, the GCC Appreciation Certificate was presented to SDCM and Mrs. Harry B. Hunter and his family at the David Adams Memorial Chapel, Norfolk, Va. The Hunters have served this chapel for nine years and each member has been an active participant, teaching Sunday School, playing the piano, ushering, and always ready to perform any task assigned. Chaplains Stroman and Humphreys stand with the Hunter family.

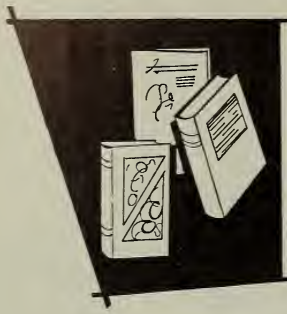
Thursday, July 3, 1969, was Chaplain Lester E. Burnette's Day at Valley Forge, General Hospital, Phoenixville, Pa. On that day the Chaplain was playing golf and shot a hole-in-one at Hole 2, using an 8 iron. Then at 2:00 P.M., the chaplain was promoted to full Colonel. Shown is COL Thomas L. Robbins and Mrs. Burnette pinning on the eagles.

Staff Sergeant Paul Lukich (center) of the 5th AF staff chaplain's office, has been selected as the NCO of the Year for 1968 from among his peers of the 6000th Spt. Sq. Hq. 5th AF, Fuchu Air Sta., Japan. On May 6, 1969, COL Marshall R. Graham, presented Sgt. Lukich with an executive desk set as his associates look on. Left is Ch (COL) Paul G. Schade, Staff Chaplain.

Chaplain (COL) Ashley D. Jameson, PACAF Command Chaplain, presents GEN Joseph J. Nazzaro, Commander in Chief, with a paperweight designed as a symbol of the command chaplaincy's rededication theme. For the fiscal year Air Force chaplains have adopted the theme: "The Total Pastoral Ministry—Emphasis '70," stressing the chaplain's responsibility to the Air Force community.

BREMERHAVEN, Gy.—Mrs. Marge Wolff, Secy. and Translator for the Post Chaplain, USA Terminal Command, Europe (USATCEUR), receives a Sustained Superior Performance Award from Ch (LTC) Frederick H. Hoffman (left), Post Chaplain. Standing by is Ch (CAPT) R. M. Budniak, Cath Chaplain. Mrs. Wolff has been working for the US Forces in Bremerhaven for the past 18 years.

USARPAC: Command Chaplains Conference, 6-8 May, 1969
Front Row (L to R): Ch (COL) Gerard J. Gefell, Staff Ch. USARV; Ch (COL) Chester R. Lindsey, Comd Ch, USARPAC; LTG Michael S. Davison, Dep. CINCUSARPAC; Ch (BG) Ned R. Graves, Dep Chief of Chaplains, DA; Ch (COL) Charles J. Murphy, Staff Ch, USARYIS; Ch (COL) David M. Reardon, Staff Ch, USAEIGHT. Back Row (L to R): Ch (COL) Arthur J. Estes, Staff Ch, USARJ; Ch (COL) Charles M. Massey, Staff Ch, USARSUPTHAI; Ch (LTC) Francis X. Leonard, Dep. Comd Ch, USARPAC; Ch (COL) Charles A. Goss, Staff Ch, USARHAW; Ch (LTC) Harold A. Clarke, Post Ch, TAMC.



# BOOKS

PUBLISHERS' ADDRESSES AT END OF BOOK SECTION

**Saint J. D.** by JAMES COLE & ROBERT LEE, Word Books, 1969. 163 pp. $3.95.

A rollicking good biography of the colorful and highly effective pastor, J. D. Grey, of New Orleans' historic First Baptist Church, a giant influence in his city and denomination for more than thirty years.

**A Is for Advent** by CHARLES W. FERGUSON, Little, Brown & Co., 1968. 149 pp. $4.95.

An attractive gift item for anyone who loves to mull over the origin and meaning of religious words.

**The Ministers Manual—1970.** Edited by CHARLES L. WALLIS, Harper & Row. 1969. 341 pp. $4.95.

The forty-fifth edition of this manual continues a helpful tradition. It provides grist for the mill, water to prime the pump, and ideas to add extra dimension to sermon and worship.

**Okinawa: A People and Their Gods** by JAMES C. ROBINSON, Charles E. Tuttle Co., (Rutland, Vt.), 1969. 110 pp. $3.75.

Chaplain Robinson has written a very readable and interesting introduction to the religious life and influences of the Okinawans. His study includes a listing of shrines and temples, a glossary, and a bibliography. An excellent little book for military personnel who have been or may be assigned to Okinawa for a tour of duty.

**An Introduction to Religious Counseling** by RICHARD P. VAUGHN, S. J., Prentice-Hall, 1969. 164 pp. $5.95.

A very readable and helpful summary of the distinctions between religious counseling and other types of guidance, advice, and therapy.

**The Roots of American Foreign Policy** by GABRIEL KOLKO. Beacon Press, 1969. 166 pp. $5.95.

The author makes an interesting case for the military as being in a subordinate position in U. S. society, functioning as a relatively passive instrument in the hands of big business, banking, and dominant U. S. law firms. He is dogmatically opposed to the Vietnam involvement as an extension by the U. S. of the Cold War into Asia. He says, "It had become a tradition in the Cold War for Presidents to marshal support from Congress by creating crises . . ." When one thinks of the circumstances of Hungary, Berlin, Suez, Czechoslovakia, and other crises in the light of the above statement the author's scholarship slips a bit.

**When Fires Burn.** Edited by WILSON O. WELDON. Upper Room, 1969. 70 pp.—$1.00.

A small book about the enduring importance of cultivating the devotional life.

Nine writers share something real and genuine from their lives in *When Fires Burn.* They are a world-famous evangelist,

a bishop, an inter-denominational interpreter, a seminary president, two professors, two pastors, and Dr. Weldon.

Contributors from the United States and Scotland include the Rev. George A. Buttrick, Professor, Garrett Theological Seminary, Evanston, Illinois; Bishop Gerald A. Kennedy, The United Methodist Church, Los Angeles; The Rev. Dr. Oral Roberts, Evangelist, Tulsa, Oklahoma.

**To Build A Church** by JOHN E. MORSE, Holt, Rinehart, Winston. 1969. 169 pp. $5.95.

A careful and detailed look at the problems and opportunities involved in building a church edifice. The author, a lawyer, was formerly chairman of Church Planning and Architecture, National Council of Churches. Few chaplains complete their careers in the military without some responsibility for chapel construction or expansion. This book is an excellent place to begin such a project.

**Interpreting the Gospels** by R. C. BRIGGS. Abingdon Press. 188 pp. $4.50.

This book provides an introduction to the basic perspectives and tools of the historical-critical methodology. It focuses on the first three Gospels but supplies background for studying the entire New Testament. Dr. Briggs explains the techniques of New Testament research—textual criticism, source criticism, form criticism, and redaction criticism. This leads to a study of the history of the canon; the historical bases of New Testament faith; the unity and authority of the Bible; etc.

**Tomorrow's Christian** by ED MARCINIAK. Pflaum Press. 189 pp. $5.95.

This is a hard-hitting book by a layman (the author does not like that word) who feels that the clergyman activist has played too great a role in the church's thrust into the modern world. But this does not mean that the author wants the church to stay out of social action; but he wants the clergymen to give way to the "professional insider." The Christian message in the late twentieth century will be heard in legislatures from legislators, real estate boards from realtors, and urban renewal projects from city planners.

**Bible Truth and Modern Man** by BRUCE D. RAHTJEN. Abingdon Press. 1968. 143 pp. $1.75.

Contemporary man faces the dilemma of how to place the Bible in the context of modern life in a meaningful way. Dr. Rahtjen helps laymen approach the problem by tracing the historical development of biblical material and considering specific questions. Discussions, including examples from daily life, deal with the relationship of the Bible to science, the interpretation of the miracle stories, and the difference between the "factualness" and meaning of a story.

**No Cowards in the Kingdom** by E. J. CUSKELLY. Pflaum Press. 1969. 174 pp. $4.95.

This is a helpful devotional book on realizing the spiritual life in this day of turmoil. It presents a positive Christianity, emphasizing the fact that it takes a mature and courageous man to remain serene and objective in today's world. "The mind of the modern Christian and the action of the modern Christian are linked intimately with the prayer of the modern Christian." So there is the key—prayer. And if the Christian misses prayer he fails. If he leans on prayer he will become a dynamic Christian.

**The Road to War** by WALTER LAQUEUR. Penguin Books. 1969. 456 pp. $1.75.

This is a well-documented account of the main milestones on the road that led to the Six-Day War—and beyond. The author concentrates on the mounting tension and feverish diplomacy which preceded the outbreak of the Arab-Israeli war; but also on the underlying cause of the war—the clash of rival irreconcilable nationalism.

**The Democratic Roosevelt** by REXFORD G. TUGWELL. Penguin Books. 1969. 712 pp. $2.95.

In this book the author has combined a wealth of penetrating research into the private, little-known areas of Roosevelt's childhood, education, career training, and family life with a firsthand knowledge of the Roosevelt administration and the eventful years during which Roosevelt assumed leadership both at home and abroad. The result is a fascinating biography.

**Happy Christmas.** Edited by WILLIAM KEAN SEYMOUR and JOHN SMITH. Westminster Press. 1968. 256 pp. $5.95.

A beautiful and impressive anthology of Christmas pieces—poetry and prose, carols, anecdotes, menus, recipes and descriptions of Christmas fare. All with dramatic illustrations. Arranged in four sections: "Before the Feast," "Christmas Eve," "Christmas Day," and "After the Feast."

**Getting Ready for Christmas** by DAVID A. WOLBER. Augsburg Publishing House. 1969. 62 pp. $1.95.

Sermons for Advent based on Old Testament texts. The author cuts through the superficialities of Christmas festivities to expose the beating heart of the true message of this season. There are four chapters—"Getting Ready for the Bargain of It"; "Getting Ready for the Strangeness of It"; "Getting Ready for the Changes of It"; "Getting Ready for the Humanness of It"—and an appendix on "What Christmas Is About."

**Customs and Culture of Vietnam** by ANN CADDELL CRAWFORD. Charles E. Tuttle Co. 8th printing—1968. 259 pp. $3.95.

A concise, information-packed handbook on the history and culture of Vietnam written by the wife of a U. S. Army officer. Mrs. Crawford traveled throughout the country gathering information as a free-lance writer and photographer. Vietnam, of course, is changing but the main facts here presented are permanent.

**A Parent's Handbook on Adolescence** by JOHN L. SCHIMEL, M. D. World Publishing Co. 1969. 211 pp. $5.95.

A most helpful handbook for parents of teen-agers. There are no easy solutions to the problems of adolescence; but Dr. Schimel does a remarkably good job showing parents how to bridge the generation gap and keep the lines of communication open between them and their youth. He insists that the most important gift parents give to their children is not love but freedom. They must become free but they must know how to use this freedom responsibly.

**Ireland** by OLIVER MACDONAGH. Prentice-Hall, Inc. 1968. 146 pp. $4.95.

An absorbing chronicle of Ireland's emergence and development as a nation in the modern world.

**Happiness is Still Home Made** by T. CECIL MYERS. Word Books. 1969. 127 pp. $3.95.

Convinced that a "good family is the nation's greatest asset," and that successful marriages do not just happen, Cecil Myers writes a good book about creative home life. It is a helpful guide to personal growth and maturity and may be used effectively in group discussions and in family life conferences.

**Strong Men Armed** by ROBERT LECKIE. Ballantine Books. 1969. 568 pp. 95 cents.

A fine story of the marine corps' role in the war against Japan. *The New York Times* says: "A magnificent epic of American courage."

**Civil Disobedience and the Christian** by DANIEL B. STEVICK. The Seabury Press. 1969. 211 pp. $6.95.

"This book is an inquiry into the relation between Christian obedience and responsible civil disobedience."—From

the Preface. Daniel Stevick has given us the only comprehensive study of the issue of civil disobedience which has been written from the standpoint of Christian history and ethics and in light of the tradition of civil disobedience in American culture. Both sides of civil disobedience are presented—*pro* and *con*. The chapter on "The Conditions of Responsible Disobedience" is especially good as the author states "A Christian breaking of a law must be in the name of law" (p. 104); "a Christian would enter on a course of civil disobedience after all other ways short of that extremity has been tried and found ineffective" (p.106); an act of civil disobedience "ought to identify its specific aim" (p.108).

**My Family: How Shall I Live with It?** by GEORGE and NIKKI KOEHLER. Rand McNally & Co. 1968. 124 pp. $3.95.

A book for boys and girls written by a father-daughter team. It shows how family life can be stimulating and exciting—an experience that helps the young person develop his or her own personality to the fullest.

**Mark the Evangelist** by WILLI MARXSEN. Translated by ROY A. HARRISVILLE. Abingdon Press. 1969. 222 pp. $5.50.

By using Redaction History, Dr. Marxsen concludes that Mark is more than a collector of stories about Jesus, more than a reporter, but is a writer-editor with a distinct theological viewpoint and purpose. His Gospel is, according to Marxsen, an extended sermon on the death of Jesus.

**Balancing the Christian Life** by CHARLES CALDWELL RYRIE. Moody Press. 1969. 191 pp. $3.95.

According to the author, the thesis of this book is: "Genuine and wholesome spirituality is the goal of all Christian living." The balanced life is one that is mature—one that is guided by the Holy Spirit—and one that is actively dedicated to Jesus Christ. The spiritual life is one that is dedicated, disciplined, dependent, and developing.

**American Catholics and Social Reforms** by DAVID J. O'BRIEN. Oxford University Press. 1968. 287 pp. $6.50.

Catholic social thought is analyzed and evaluated; major themes are isolated; the standards of papal leadership are set forth. Then Professor O'Brien turns to the American situation and analyzes Catholic response to the New Deal and to the rise of the C. I. O. Next he examines the thought of John A. Ryan and the spokesmen for the Social Action Department of the National Catholic Welfare Conference, of Father Charles E. Coughlin, and of the "radical" Catholics led by the founders of the Catholic Worker movement.

The effort made by Catholics in the 1930s to respond creatively to the problems of the day, the author finds, contributed significantly to the maturity of American Catholic opinion.

**For Laymen and Other Martyrs** by GERALD KENNEDY. Harper & Row. 1969. 122 pp. $3.95.

Through his witty insight and brilliant pen, Bishop Kennedy heaps words of praise on the laymen of the church—praise that is well-deserved. "You want to see a miracle?" he asks. "Look at a church where some are bright and some aren't, some are men and some are women, some are old and some are young, some are rich and some are poor, and they stay together and have amazingly few fights. I can only come to the conclusion that here is a martyr-band both in the active and the quiet sense. They witness and they suffer for their Lord, and I think it is the greatest thing in the world. This is saving fellowship."

**God and the Celebration of Life** by HARVEY H. POTTHOFF. Rand McNally. 1969. 293 pp. $6.95.

In this age of skepticism, Dr. Potthoff, Professor of Christian Theology at The Iliff School of Theology, asks: How can

man think of God? How can he speak of God? How can he respond to God?

Out of a broad and active experience as a pastor and counselor, Dr. Potthoff offers in this book many practical suggestions for a faith for the present day. He faces major obstacles to belief in God, question traditional supernaturalism, and describes various ways of affirming life without God. He examines the language of faith and discusses four contemporary approaches toward affirming the reality of God. Finally, he suggests a fresh approach to God as Ground, Grace, and Goal, and presents a theology of hope.

**The Reasonableness of Faith** by DIOGENES ALLEN. Corpus Publications. 1968. 140 pp. $4.95.

Dr. Allen's work continues the long tradition—"faith seeking understanding." His claim is that the satisfaction of some needs is a sound ground for the affirmation of religious beliefs.

**Ministering to Prisoners and Their Families** by GEORGE C. KANDLE and HENRY H. CASSLER. Prentice-Hall, Inc. 1968. 140 pp. $3.95.

The Rev. George C. Kandle, Protestant chaplain at Sing Sing, and Dr. Henry H. Cassler, a federal prison chaplain with almost 25 years of experience, collaborate in this book which is a part of **The Successful Pastoral Counseling Series.** Suggestions are given on how to establish a program for spiritual renewal that will lead to the prisoner's rehabilitation. Specific chapters deal with prison visits, counseling, comforting the family, and helping the released prisoner find his way back into the church and community. Also, the authors vividly describe the prisoner's private world of fear, doubt, resentment, and loneliness.

**The Atonement** by F. R. BARRY. Lippincott. 1968. 224 pp. $2.95.

Another book in the series on **Knowing Christianity.** Man's desperate need and mortal peril lie in his estrangement. He needs reconciliation with God and with man. The atonement means reconciliation. This book, then, seeks to present what Christian theology has to say about the atonement. Man is a sinner and through the atonement of Jesus Christ we are brought into a new relationship with God, in which sin is overcome.

**Religion in the Year 2000** by ANDREW M. GREELEY. Sheed & Ward. 1969. 175 pp. $4.95.

Many people insist that religion has only a very short future. But Andrew Greeley questions the assumption that man is becoming less religious. The church will go on and Greeley speculates what will be its shape in the year 2000—its liturgy, its clergy, its churches. Dialogue between the theological Tories and the theological Whigs will still be going on. Liturgy will continue since liturgy deals with the sacred. Specialized clergy will increase in the year 2000, and there will be more women preachers. An interesting book.

**We Reach the Moon** by JOHN NOBLE WILFORD. Bantam Books, Inc. 332 pp. $1.25.

Published four days after the splashdown of Apollo 11, this book has made publishing history (an "instant" publication). The *New York Times* is co-publisher with Bantam; and John Noble Wilford, the author (or compiler), is the *Times'* top aerospace reporter. He has been covering the space program since 1965. The book features 64 pages of color pictures (including Neil Armstrong's moon walk); excerpts from the astronauts' key conversations with Mission Control; five full chapters on the Apollo astronauts, the preparations at Cape Kennedy, the four days to the moon, the landing, the lift-off, the rendezvous with the mother ship, splashdown and recovery, and an epilogue on its meaning.

**D Day, the Sixth of June 1944** by DAVID HOWARTH. Pyramid Books. 5th Printing,

1969. 256 pp. 75 cents.

This is not a military textbook. Tens of thousands of men took part in the D Day invasion; but the author could choose only a few—to choose too many would make the story dull and repetitious. So he chose just over 30. The author states: "I have tried simply to give an impression of the experience of men who landed in the night and dawn of D Day—an impression of what it was like to be dropped from the sky on that morning, or pitched ashore from a landing craft on a hostile beach."

**Children—Choice or Chance** by KARL WRAGE, M.D. Fortress Press. 1969. 119 pp. $2.95.

This is a frank and extraordinarily helpful manual on contraception. It is written by a medical doctor, and is full of practical advice for people who are concerned with the ethical, emotional, and technical problems involved in limiting and spacing the number of children in their family. Dean Haas of Wagner College says: "I know of no other book that has a theological frame of reference, yet deals in frank and detailed fashion with the methods of birth control."

**The Unused Cradle** by ESTHER T. BARKER. The Upper Room. 1969. 48 pp. $1.25 each. Ten or more, $1.00 each.

This book is written for boys and girls 9-12 years, or to be read to smaller children. It has an unusual approach to the lovely old story of Jesus and Joseph in their home at Nazareth.

**The Five Ways** by ANTHONY KENNY. Schocken Books. 1969. 131 pp. $4.95.

A systematic study of the five ways by which Thomas Aquinas said that the existence of God could be demonstrated. The arguments are evaluated critically to show what they establish and what they fail to establish. Generally today Aquinas' five steps are not accepted as valid proof of God yet anyone interested in religion and concerned for rationality in religious matters has good reason to examine the Five Ways with care.

**McLuhan; Pro and Con.** Edited by RAYMOND ROSENTHAL. Penguin Books. 1969. 308 pp. $1.45.

A study, pro and con, of the most popular philosopher in the English-speaking world, the most famous intellectual to endorse whole-heartedly the new forms of communication that characterize this century. The editor says: "This book has been edited with the firm intention of presenting all sides of the McLuhan question, pro and con, together with all nuances in between, and with the equally firm belief that only this method can help readers to make up their minds—if they still have minds to make up."

**They Shall Take Up Serpents** by WESTON LA BARRE. Schocken Books. 208 pp. $2.45.

The snake-handling cult was founded in 1909 in Grasshopper Valley, Tenn. Believers take Mark 16:17-18 literally which says:

> And these signs shall follow them
> that believe; In my name shall they
> cast out devils; they shall speak
> with new tongues; They shall take
> up serpents; and if they drink any
> deadly thing, it shall not hurt
> them; they shall lay hands on the
> sick, and they shall recover.

Although these extreme fundamentalists have been thrown in prison, fined, and numerous ones been bitten by snakes and have died, they continue to exist and to propagate their teachings.

Dr. Weston La Barre, Professor of Anthropology at Duke University, in this book proves to be a historian, a scholar, a reporter, and a psychologist, as he analyzes this sect. Good reading.

**The Peyote Cult** by WESTON LA BARRE. Schocken Books. 260 pp. $2.45.

Peyote is a small, spineless, carrot-shaped cactus which when eaten causes sensory and psychic derangements which

last about 24 hours. It is used among Mexican and American Indians in ritual observances and pilgrimages. Professor La Barre began his study of the Peyote cult in the summer of 1935. He participated in the rites of fifteen tribes. The original study has been supplemented by two essays that bring the account up to 1964.

**Peter Marshall's Lasting Prayers**, with art work by JACK HAMM. Droke House. 1969. 148 pp. $3.95.

A gift item. The manly, stirring prayers of the late Peter Marshall, Chaplain of the U. S. Senate. Both the pattern and spirit of Dr. Marshall's prayers are perennially instructive and encouraging.

**Susan** by ROBBIE TRENT. Word Books. 152 pp. Word Book edition, 1969. $3.50.

A child's story book, beautifully told. To read about Susan is to think back to the time when grandmother was a little girl. Susan wore a bonnet and high buttoned boots and stiffly starched print dresses and white bibbed aprons with ruffles. Today's granddaughters will enjoy Susan's story and they will learn that little girls are very much alike whether they lived fifty years ago or live right now.

A nice book to recommend to the elementary girls.

**Mao** by PHILIPPE DEVILLERS. Schocken Books, Inc. 1969. 317 pp. $5.95.

Another book in the **What They Really Said Series.** This one originally appeared in German in 1967. For 50 years since Mao Tse-tung began to make speeches he has tackled many problems of our age. Here is what he has really said with an interpretation by an authority.

## ADDRESSES OF PUBLISHERS

ABINGDON PRESS, Nashville, Tenn. 37202
AUGSBURG PUBLISHING HOUSE, 426 S. Fifth St., Minneapolis, Minn. 55415
BALLANTINE BOOKS, 101 Fifth Ave., New York, N. Y. 10003
BANTAM BOOKS, INC. 271 Madison Ave., New York, N. Y. 10016
BEACON PRESS, 25 Beacon St., Boston, Mass. 02108
CORPUS PUBLICATIONS, 1330 Massachusetts Ave., N. W., Washington, D. C. 20005
DROKE HOUSE, Box 683, 1109 S. Main St., Anderson, S. C. 29621.
FORTRESS PRESS, 2900 Queen Lane, Philadelphia, Pa. 19129
HARPER & ROW, 49 E. 33rd St., New York, N. Y. 10016
HOLT, RINEHART & WINSTON, INC. 383 Madison Ave., New York, N. Y. 10017
J. B. LIPPINCOTT CO., E. Washington Sq., Philadelphia, Pa. 19105
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OXFORD UNIVERSITY PRESS, 200 Madison Ave., New York, N. Y., 10016
PENGUIN BOOKS, INC., 7100 Ambassador Rd., Baltimore, Md. 21207
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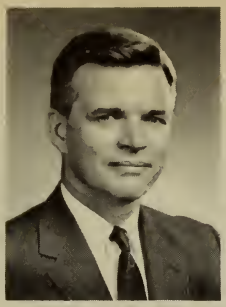
UPPER ROOM, 1908 Grand Ave., Nashville, Tenn. 37203
WESTMINSTER PRESS, Witherspoon Bldg., Philadelphia, Pa. 19107
WORD BOOKS, 5030 W. Waco Drive, Waco, Texas 76703
WORLD PUBLISHING, 110 E. 59th St., New York, N. Y. 10022



**Executive Staff, The General Commission on Chaplains and Armed Forces Personnel**

**Left:** **Dr. A. Ray Appelquist, Executive Secretary**
**Right:** **Dr. Lawrence P. Fitzgerald, Director, Department of Ministry to Armed Forces Personnel**

# Contributors

RICHARD T. FELLER is clerk of the works of Washington Cathedral.

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"The light shines in the darkness,
and the darkness has never put it out."
—John 1:5 (TEV)

SEASON'S GREETINGS
from the Executive Secretary and the Staff
of the
General Commission on Chaplains and
Armed Forces Personnel